

B'NAI B'RITH

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Pacific School of
Religion
Berkeley, Calif.

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Religion
Berkeley, Calif.

HON. WILLIAM PHILLIPS

Acting Secretary of State, who told the world that "the American people are always sympathetic to the maintenance" of "the concepts of religious freedom and liberty of conscience" in "the United States as well as in other nations."

(See page 398)

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NUMBER 11

EDITORIAL COMMENT

There is No Sport for Americans

It seems to us there is no longer room for debate: Shall the United States participate in the 1936 Olympics in Berlin?

If the purpose of the Olympics is to win games, the United States will win dearly at the price of honor if it participates; if the purpose is to celebrate the highest ideals of sportsmanship, the United States will participate in a debasing mockery of sportsmanship in a land in which every decency comprehended in the term "good sportsmanship" has been degraded.

We do not mean merely the Nazi discrimination against Jewish athletes as in the recent contests at Budapest, where the German team of some 200 men contained no Jew because it was said "Jews are not good enough." In fact, we are scarcely thinking of sports at all; we mean the total absence of fair play in all Nazi relations, the complete breakdown of character as seen in all the foul play of the Nazi program.

Certainly fair-playing Americans will never stoop to join in contests with foul players who have defiled all the rules of civilized conduct, who out of falsehoods have made a national policy and in whom manliness has been replaced by the treacherous rapacity of wolves.

Any team of American athletes would scorn to take part even with American competitors whose foul-play had become a byword; it would be an insult to American athletes to send them to contest for defiled honors with the representatives of a nation whose policies are a denial of everything that is righteous and of everything that is just and of everything that is of good repute. Indeed, to hold the Olympics in Berlin is an affront to all the nobility of human character of which the Olympics are the symbol.

Doubtless, there will be American Jewish athletes eligible for the Olympic games; there always are. We have no doubt that the sportsmanship of American athletes will say: "These, our team-mates, will be unwel-

come guests in Germany and the insult that is for them is also against us. We cannot accept an invitation which can mean only humiliation for them."

By abstaining from the Berlin Olympics, America will give an expression of moral abhorrence as complete as a resolution of Congress.

* * *

The Consolation of Our Years

ANOTHER Jewish year ends, and if it has not been a good one there is consolation for a Jew. The Jew may say: "Well, another bad year but there are so many years for me in the lap of eternity. There may yet be a good one."

In every year there has been pain in some more, in some less. But in fact, the Jew is not the exclusive carrier of pain, for all mankind suffers. However, it seems to us, the Jew has the better pain.

Other men suffer their small pains . . . the pain of disappointment and disillusion, the pain of defeat and of their sorrows, the pain of loss and the pain of faithless friends. And in the agony of this they cry out, "Why do I suffer? What has been my offense?"

The Jew suffers these pains and his own exclusive pain besides; for being a Jew he suffers for being faithful, and, if he has an understanding mind, he cries out: "Happier am I than those who do not know why they suffer! Fortunate am I to have a worthy cause for suffering in that I am a Jew and have been faithful. Better is my pain than the pain of those who suffer with no understanding of their affliction!"

* * *

A Memory of the Older America

ONE remembers the older America: It was called the refuge of the oppressed, whose gates were always open for those who suffered for conscience's sake.

Those of us who are of the middle-aged generation learned this in school. It was a fact to make us proud

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and we knew it was true. Our own people, coming from lands of affliction, had found the gates open and they had been allowed to make here this which is our good life.

It was a tradition not written in law books but inscribed in the American heart. In fact, millions of the inhabitants of the United States were enabled to enjoy this land because America had been so generous with them and their fathers.

How far we have gone from this glamorous ideal of America as a land of refuge for the afflicted, recently was made apparent by a certain bill in Congress. Since the unwritten tradition of sanctuary had fallen, Representative Marcantonio of New York thought to reestablish it by an act of law.

"Be it enacted," wrote Mr. Marcantonio . . . "that no alien be excluded from admission to or deported from the United States, if such alien be a refugee for political, racial, or religious reasons from the country of his origin . . . or if such alien might be subjected in that country . . . to social or economic discrimination on account of his political or religious beliefs or because of his racial origin."

This was good old Americanism; it was, indeed, the spirit and even the substance of many a Fourth of July oration a generation ago . . . "America! . . . Friend of all the persecuted . . . its gates swing open . . ."

But Mr. Marcantonio's bill did not carry.

* * *

A Thing That Shouldn't Hurt So Much

SO the vacation season closes and so, too, come to an end those irritating advertisements: "Gentile Patronage Only" which many called to our attention.

The matter of such hotels is more for our jest than for hot anger. We must keep our hot anger for injustices that hurt far more than the frown of the chief clerk of the Shamdale Inn of Shamdale-on-the-Bluff. He is only irritating.

Far more seriously hurtful to Jewish welfare are those advertisements which, offering employment for clerks, bookkeepers, stenographers, say that "Gentiles only" are desired. These touch our fundamental economic rights; these are the open, alarming evidences of opportunity being constricted against Jewish youth.

It is comforting to believe that not all of this represents conscious anti-Semitism. It may be that in a time when jobs are scarce some employers prefer to give available jobs to workmen of their own religions or racial groups. This suggestion would be even more comforting did we not know that even in good times discriminatory "want ads" were frequent in the newspapers.

While we as Jews stand bewildered, not knowing what to do about all this, there appears a plain duty for Jewish employers: To give employment to Jews where all other conditions are equal; not to discriminate against non-Jews but to give Jews a chance in a world in which opportunity for Jews diminishes.

* * *

There is Nothing We Can Teach Them

A DELEGATION of German lawyers is to visit the United States to study our prisons.

We fear that our prison methods will scarcely fit into the Nazi system, unless it be that these German lawyers may borrow something from the benighted chain gangs that still obtain in a few of our states.

We have no tortures to teach Germans who devised such exquisite cruelties to inflict in their prisons on Jews and political enemies. In the United States we know

TABLE OF CONTENTS

	Page
Editorial Comment	385
Forgery, Plagiarism, Ridiculous Nonsense, By Jacob R. Marcus	388
Israel Must Plan and Fight, By Robert P. Seyfer	391
16,000 Jews Quit Damascus, By Mordecai H. Lewittes	392
The Jewish Pled Piper of Good Hope, By Morris Fradin	392
The Nazis Turn Heathen, By Trude Weiss Rosmarin	394
A. Z. A. Hold Camp Convention, By Ben Aronin	395
A Cross Section of Jewish Life	396
The President's Page	398
The Woman's Review	400
Stray Leaves From an Old Book, By Elma Ehrlich Levinger	402
The Printed Page	408
News of the Lodges	410
Our Readers Have Their Say	415
Humoresque	416
Among Our Contributors	416
Jewish Calendar	416

nothing of the methods by which men in German prisons were made to disappear completely and so we can add nothing to German skill already so efficient in this direction.

Nor, we believe, do the Germans really hope to acquire from us anything that will be useful to them in the treatment of prisoners. This German delegation is coming here to corral American minds into the concentration camp of Hitler ideology.

Lawyers, they will be entertained by bar association; there will be many speeches; there will be exploitation of the virtues of the Fuehrer. American minds will be expected to give friendly reactions: "This Hitler seems to be all right, after all. This Nazism gets results. The reports of persecutions seem to be exaggerated. These kind-looking Germans with whom we dined certainly could be guilty of atrocities."

Thus American minds are expected to goose-step in the German camp, even while Nazis raise their hands against Jews, Catholics and other groups with increasing viciousness, even while Mad-dog Streicher is permitted to rave through Germany lashing Germans to frenzied hate.

* * *

About the Masons and the Nazis

WE like the way the Masons and the Catholics got together on a certain issue that had to do with Nazism.

Proud are the Veterans of Foreign Wars of the Boys' Band at Warren, Ohio. Prouder still were they first when the band was invited to come to Germany on an eight weeks' concert tour. The German government itself was to defray all the expenses.

They were not aware then of the Hitler purpose which was, of course, to bring to Germany a group of impressionable Americans, to treat them well, to send them home believing in the goodness and greatness of Hitler.

But not long after the invitation was given, prominent made themselves heard. The Masons protested; Hitler had dissolved Masonic lodges, a sort of coup de grace to the last vestige of brotherhood in Germany. The Catholics protested; Hitler had instituted a persecution of

Church, had sent nuns and priests to prison. Jews protested.

In consequence, the Veterans of Foreign Wars have turned down the invitation to send their boys' band to Germany.

B'nai B'rith is grateful to feel the hand of brotherhood extended by Masons and Catholics. The Catholics have from time to time expressed their abhorrence of all the works of Hitler and most courageous has been Cardinal Faulhaber at Munich who from his pulpit has thundered against the persecution of Jews.

Potent, too, it seems to us, would be a general protest from Masonry in the United States. The lofty idealism of Masonry abhorred the policies of Hitlerism even before Hitler turned his hands against the Masons; every Mason flames against the increasing story of hate and persecution that comes out of Germany.

It remains only for the body of Masonry to integrate the voices of its members as one voice speaking so loudly as to be heard around the world. As kinsmen in the brotherhood B'nai B'rith waits hopefully for this great voice.

* * *

The Totalitarian States Not So Total

ALL is not total in the totalitarian state. Hitler thought he had it all settled: Independent thinking abolished; independent speaking confined in the concentration camps; independent worshipping terrorized.

But, it seems, people will be people. Told not to think, they will retire to caves to think spitefully; told not to speak, they will gather in secret groves to make speeches; told to worship a Fuehrer, they, in their perversity, will worship God instead.

This, it appears, is what has been happening in Germany where, doubtless, rebellion seethes under the surface of the totalitarian perfection. What else can the hysterical suppressions mean? The suppression of war veteran organizations, the suppression of Masons, the suppression of church groups, the new repressive measures against hostile political parties which were supposed to be altogether abolished.

But Hitler is suppressing only the skeleton which is the organization. The spirit survives in every aggrieved member; it glows hot in the secret meeting places; sometime it may flame.

Nothing has so well betrayed the essential weakness of Hitler as this recent show of power, this fist smashing down on hornets but wrecking only the nests. The hornets buzz, their stingers poised.

* * *

On the Matter of Protesting

MANY of us are not so sure of the ultimate value of anti-Hitler resolutions offered in Congress. To be sure, it is comforting, indeed, to know that we have great and good friends in the high places of the nation; such resolutions certainly do express American abhorrence of Nazi persecution.

The doubtful value of these resolutions lies in the fact that more than likely they will fail of passage. It seems the policy of the State Department not to intrude in what appears to be a domestic affair of another nation.

If mistreatment of American Jews traveling in Germany were involved, then (as we understand it) the

government would feel justified to make protest, to take what action was warranted by the facts. Thus, some 25 years ago our government abrogated a treaty with Russia on account of Jews; but these were American Jews whose American passports the Czar's government refused to honor.

So, while the good will of Senators and Representatives offers anti-Hitler resolutions in Congress, the well-known policy of the Government stands in the way of enactment. The resolutions can, at best, be only gestures which, while pleasing to us as Jews, may, in the end, serve to comfort the Nazis.

For when an anti-Hitler resolution is introduced in Congress without result, Nazidom feels the glow of vindication.

"See!" it exclaims. "A resolution denouncing our treatment of Jews was before the American Congress and it was ignored."

Better, it seems to many, that no resolutions be offered than that, being offered, they go down to defeat.

* * *

It's Hard to Kill an Old Root

THE Russian Communists are a bit distraught, and *Emes*, the Yiddish Communist newspaper of the Soviet, reports what is on their troubled minds.

Despite the most vigorous efforts of the Communists to kill it off, Judaism refuses to die. *Emes* sadly points to the proof of this: Jewish colonists in new Zlatopol are clinging to Judaism. Indeed, even in the last few weeks eleven members of the colony have submitted male infants to the rite of the Abrahamic covenant. What gives the protesting Communists the more pain, is the fact that these eleven are members in good standing of the Communist party.

But that is not all, *Emes* points out: In other regions as well Jewish religious activity is increasing.

This reminds us of an old tree that had stood for many generations in the center of a village. Its roots were deep and wide and, in fact, no one knew how far they ran until the storm blew the tree down.

There were those who were glad the tree was gone, since it obstructed the traffic of mule cars; others were sad about it since the tree had given them comfort on hot days.

But in a few years sprouts of new trees began to emerge from the earth at a place far distant from the spot where the tree had stood; the far-flung roots were giving new trees.

Thus Judaism: Even eighteen years after the Communists decreed the death of Judaism (together with other religions) its sprouts continue to appear afresh. One may guess that the eleven Communists who observed the rite by which they dedicated their children to Judaism must be fairly young men; certainly they are not of the oldsters among whom it has been said Judaism alone survives.

Doubtless, they are of the younger generation among whom (as the Communists have fondly believed) religious feeling would have no claim. Their generation has had eighteen years of the teaching of a Godless universe.

All this makes the emergence of Judaism among them the more significant.

"Forgery, Plagiarism, Ridiculous Nonsense"

That's What the Judge Called "The Protocols" During the Famous Bern Trial

By JACOB R. MARCUS

IT was in Bern, in German speaking Switzerland, that Jewry administered a sound thrashing to international anti-Semitism. The anti-Semites who had their faces slapped were the National Socialist Confederates, a small but vigorous movement inspired by the Nazis across the German border.

Through their newspapers and their broadsides the Swiss Nazis had hurled their attacks at the 20,000 Jews in Switzerland. The Jews were damned because they were said to be the authors of the *Protocols of the Elders of Zion*. These *Protocols* are reputedly the minutes of a secret Jewish organization that met in Basel at the Zionist Congress in 1897 and there planned to dominate and ruin the Gentile world through war, rapine, and villainy. The whole scheme is laid down in these horrible minutes which the Swiss anti-Semites were distributing.

The National Socialist Confederates of Switzerland were not primarily interested in "exposing" the infamous Jews; their ultimate purpose was to disenfranchise and to disable Swiss Jewry politically, economically, and socially: to reduce them to the level of German Jewry.

The Swiss Jews knew all this and they were determined to fight back and to fight hard. They felt that if they could drag the anti-Semites into court they could expose them as liars, knaves, or demented fools, and thus cut the ground from under the whole anti-Jewish movement. The opportunity presented itself. Under the provisions of Articles 14-16 of the Bern Cantonal Law dealing with the cinema and scandalous literature, it is forbidden to distribute any written materials which tend to incite to crime or to endanger the public morals. The Swiss Israelitish Communal Association and the Jewish Community of Bern joined together

and preferred charges against the anti-Semites in Bern who had distributed the incitive *Protocols*. The issue was joined. The National Socialists had to prove that the *Protocols*, around which their propaganda centered, were genuine; the Jews had to prove that they were false. The defeat of the anti-Semites meant a blow to anti-Semitism in every country of the world. World Jewry rallied behind the Swiss plaintiffs; international anti-Semitism, especially in Germany, undertook the defense of the National Socialist defendants.

The interesting phase of the trial began on April 29 and extended through May 14. Judge Meyer called for the testimony of three experts who were to determine the truth or the falsity of the *Protocols*. One expert represented the Jews; another, the court, and the third, the National Socialists.

The most intriguing figure at the trial was the National Socialist expert, Lt. Colonel Ulrich Fleischhauer, late of the German Imperial Army, now of Erfurt, Germany. He is one of the leaders of international anti-Semitism and the editor of *World-Service*, an anti-Semitic news service now appearing in English. He is also the manager, if not the owner, of the anti-Semitic publishing house of U. Bodung.

The atmosphere surrounding the trial was hectic. There were whispers of plots and counterplots. Ever since the trial was contemplated in 1933 there had been robberies, violence, and kidnappings, all perpetrated by the National Socialist forces. Important anti-Nazi documents, supposedly in the possession of Swiss Freemasons, were stolen; Berthold Jakob, a German Jewish journalist, was "snatched" and carried across the border; and during the trial itself the files of James Parkes, the English preacher of the Protestant church at Geneva, and a strong foe of the anti-

Semites, were rifled. His servant was beaten into unconsciousness. Mr. Fleischhauer claims he was threatened with violence on the streets and demanded that secret service guards convoy his valuable papers from the German border to the courts.

The Colonel talked incessantly for at least five days—his official report ran to 600 printed pages—until he finally taxed the patience of the judge, who suggested ironically that if this kept on the judge's grandchildren would have to finish the case!

The Erfurt expert made no progress at Bern. He had a hopeless case to defend. No Swiss anti-Semite could be found who was willing to act as expert for the anti-Semites. The Colonel himself is apparently no great intellectual light. It was not hard to riddle his arguments. Amusing, painfully so, were the old, foolish, vicious, and horrible accusations which he rehashed and served to an amused if not stupefied audience of Swiss burghers and foreign correspondents who packed the courtroom.

The Colonel furnished much material for an interesting psychological study. "How I became an anti-Semite" was the theme of one monologue. He was not jealous of his Jewish fellow students at school; he admitted he was smarter. They weren't promoted, he was. But as he grew up he went to a Socialist elocution school and saw one of the Jewish teachers walking down the street wearing a fur coat. Then he saw the light; that moment an anti-Semite was born. Like most anti-Semites, he had no prejudice against individual Jews. He told the court that if he met a Jewess at the door he would always give her the right of way. Once a gentleman, always a gentleman.

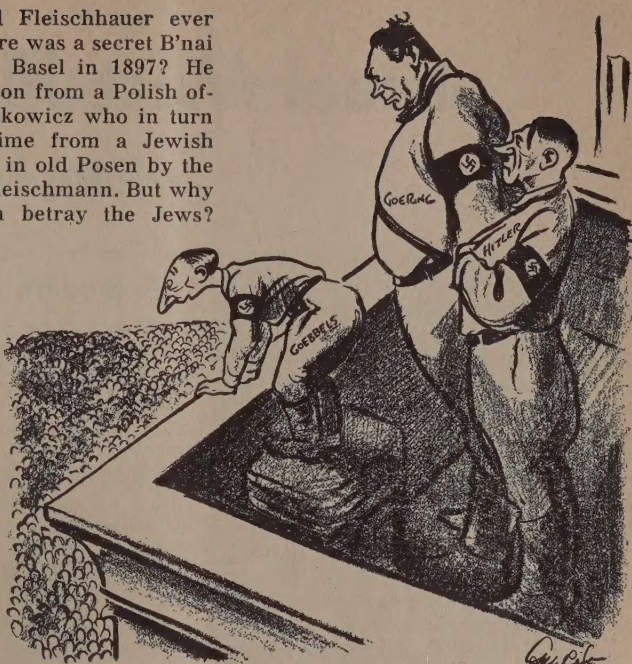
To prove the authenticity of the *Protocols* is no mean job, for the *Protocols* are such a rank forgery that any intelligent man can see how

absurd they are without much study. Mr. Fleischhauer's task was made more difficult for him by virtue of the fact that at a preliminary trial held in Bern, October 29-31, 1934, Chaim Weizmann, Chief Rabbi Ehrenpreis, and others had taken a solemn oath before the court that there were no secret sessions at the Zionist Congress held in Basel in 1897. The Nazi defendants were asked how it was possible for the Zionists, who met for only three days, in public all the time, to hold an additional twenty-four-hour secret session as laid down in the *Protocols*. The present Russian Soviet government also supplied information showing that the dreaded Ochrana, or Secret Service of the Czar, had its spies at the Zionist meeting in 1897 and there was no mention whatever in the report of police chief Lopuchin to the Russian Minister of Interior of any secret session or any talk of world rule or domination.

That did not faze the ingenious Colonel. It was all simple to him; there were two conventions: one public, and one secret. The secret one was held by B'nai B'rith, who are Freemasons and blood ritualists. He seemed unaware of the fact that there was no B'nai B'rith lodge in Basel until eight years later, 1905. He asserted that the *Protocols* (documents that never existed) were stolen from a Jewish archive (which never existed) of a B'nai B'rith lodge (that never existed).

Now how did Fleischhauer ever discover that there was a secret B'nai B'rith session in Basel in 1897? He got the information from a Polish official named Noskowicz who in turn got it at that time from a Jewish *shochet* of Skoki in old Posen by the name of David Fleischmann. But why did Fleischmann betray the Jews? Because the Chief Rabbi of Posen, Dr. Veilchenfeld, had seduced his bride! In spite of the fact that these two Jews were already dead and could not defend themselves, the nature of this evidence may be judged when it is known that the blushing groom, David Fleischmann, did not come to the town of Skoki till 1901 and at that time he was over sixty years of age, had married children, and very probably a brood of grandchildren. Poor old Rabbi Veilchenfeld—a most reputable person—was at the time over seventy-three years of age!

All that the *Protocols* say about the Jews is true, said Mr. Fleischhauer. Jewish physicians kill their Christian patients. Jews can and do destroy all their anti-Semitic opponents. In spite of this Jewish power, Mr. Fleischhauer himself, judging by his pictures, looks very healthy. Strange but true, some of the most vicious anti-Semites have lived to a ripe old age. Theodor Fritsch, the "granddaddy" of all the anti-Semites, who passed away recently,



Hitler: "What do the people want now, Herr Goebbels?"
Goebbels: "They are asking for bread, Herr Fuehrer."
Hitler: "So! Herr Goering, throw them another Jew."

even survived thirty-five editions of his own encyclopedic *Handbook of the Jewish Question*.

It was the Jewish Elders of Zion who started the World War, if you wish to know, and it was the Masons who assassinated the Austrian Crown Prince at Sarajevo and thus precipitated the conflict. In answer to this silly charge it was merely necessary to read to a hushed courtroom the statistics of the thousands of Jews who had fallen on the field of battle in the different lands of Europe.

Occasionally the Nazi expert stopped ranting and undertook to demonstrate the truth of some of his statements. He was stumped, as are all anti-Semites, by the fact that in 1921, Mr. Graves, the Constantinople correspondent of *The Times* of London, showed that the *Protocols* are a crude copy, in part, of the French *Dialogue in Hell between Machiavelli and Montesquieu*. In 1864 the Catholic lawyer and aristocrat, Maurice Joly, published this *Dialogue* anonymously. In this work Machiavelli, down in Hell, tells Montesquieu how to run a government. This brutal, cynical, tyrannical Machiavelli of Joly's book is obviously Napoleon III, whom Joly hated. The *Protocols* forgers took 176 passages from Joly's book and made a Jew out of Machiavelli. Graves first



"The Gospel of a Perfect Aryan"

(Continued on page 399)

Israel Must Plan and Fight

By ROBERT P. SEYFER, Jr.



FOR some time I have noted with pity that many misguided Jews, for the sake of social or business recognition from non-Jewish members of certain communities, have and even now are hiding their identity as Jews. It might be interesting to these misguided individuals to know that usually they deceive none but themselves, invite even harsher criticism because of this deceit, and through their own ignorance deny themselves the beautiful heritage of their religion, history and race and set up for themselves a design for living that at best can only be an ephemeral one.

No one who has even brushed the surface of Jewish history, faith, law, and life can deny the beauty and logic of the House of Israel. Every Jew may well be proud to abide by and support the concepts of his religious heritage, the survival of which, through ages of persecution, is substantial evidence of its worth. Always to maintain his identity as a Jew is the only hope the Jew has for immortality. But even for the non-Jew, Judaism is a steady light. Jewish history is an open book of achievement and accomplishment in every field of endeavor.

The most powerful instrument in the hands of the Jew in fighting relentless persecution, in my opinion, is his native intelligence and careful grooming and training of this intelligence by taking advantage of every available facility for education. Brains have always been advantageous in overcoming brawn; but these brains must be carefully trained brains. The average individual that we meet in everyday life is neither scholar nor student; but is generally concerned with life only insofar as it concerns his struggle to gain an individual end. Most people, unless they be in that field, give thought and study to theology, politics, or social problems only as they directly affect them. In all countries—often fostered by unscrupulous individuals who have a personal axe to grind—there spring up erroneous, false, vicious and unfair opinions concerning the people of other races and religions. These

A Modern Anomaly

IT is difficult for a Jew in this era of trouble for him, to conceive of a non-Jew who would prefer to regard himself as a member of the family of Israel. Such is the writer of "Israel Must Plan And Fight." Of Christian parentage, raised to full manhood and educated as a Christian, he feels at home in no sanctuary except the synagogue. He wishes for himself nothing better than that he may come to know that through some far-off unknown ancestor, there trickles in his veins a trace of Jewish blood.—The Editors.

opinions are based upon the shaky foundation of ignorance, intolerance, bigotry and sometimes political ambition.

My particular experience with the terrible unfairness of some of these verbal pogroms—resulting in my investigation and ultimate discovery of their viciousness and untruth—has mainly been with reference to the Jewish faith, the Catholic faith, and the Mexican people, individually and as a nation. Suffice it to say, that everyone at some time or another has heard vituperative remarks made about the above mentioned trinity. I have personally made my own investigation; and it would astound and terrify an intelligent person to know the misconceptions and outlandish array of misinformation possessed usually by the "man in the street"—who has depended upon hearsay and purely "manufactured facts" for his knowledge of things usually not in close conjunction with his everyday life.

A program of sponsored, intelligent education has, and with more intensification will, help the Jewish status in the world. The Hillel Foundations, B'nai B'rith, and countless other associations have done much to create an intelligent viewpoint in the non-Jew—but I still think that even more could be done. Many Jews have achieved success in literary fields with the handling of other subjects and their skill with the pen should be utilized in publications read universally. They should explain, ferret out all misconceptions about the Jewish

faith and the Jewish people, and present the truth . . . in such publications, so that the average non-Jew will realize forcibly the truth and nothing but the truth.

The average non-Jew, when he hears the word "Jew," immediately thinks of "an uneducated vender of cheap merchandise, of recent European lineage, dirty, uncouth, with broken accent, miserly, seeking to get the better of any trade agreement." Because such a non-Jew has neglected to inform himself—most people have small impulse to go beyond their own narrow horizon—this idea lingers and becomes a conviction—without rhyme or reason. The thoughtful person does not judge a nation, a religion, or a race by individual shortcomings, but unfortunately most people are not thoughtful. They forget the multitude of reputable, substantial, highly cultured, philanthropic Jewish citizens who are the bulwark or at least a part of the most sturdy foundation of the so-called Christian community.

An intense program of education should be launched for the masses, by radio, by publication, by addresses, and in every field.

In these days of maladjustment and extreme difficulty for the youth of the world—most of the professions are over-crowded—I think that the Hillel Foundation, in cooperation with B'nai B'rith, should make a regular yearly survey of all fields of endeavor open to youth, giving complete statistical information.* How discouraging it is to a young man or young woman to study law, medicine, and other pursuits with professional ambitions, and then to face the world unneeded, with scant hope of success because the field is overcrowded. But if, at the beginning, careful counsel bolstered up by actual facts had been given the young individual, he could have prepared for a useful and happy career in some more needed field. Such a plan should be used in Jewish life. For sound economy, as well as intellectual ability, is a weapon and keystone in the arch of immortal survival.

* Exactly such an enterprise is now beginning with the launching of the Hillel Foundation Bureau of Research.—Editors.

16,000 Jews Quit Damascus

By MORDECAI H. LEWITTES



Oriental handicraft workers. The one on the left is smoking a narghilla.

IN Damascus, we stopped a youth dressed in European clothes and asked him to direct us to our destination. He answered our questions and was about to leave when we noted an emblem on his belt resembling a Magen David.

"What is that?" we inquired, pointing to the emblem.

"Why," he replied smiling, "I wear this pin so that even a blind man can tell that I am Jewish. It is the pin of a Zionist organization called 'Maccabee'."

I have forgotten what response there is when Greek meets Greek, but when Jew meets Jew under unexpected circumstances, there cannot be a pleasant feeling of surprise. We quickly discarded our sight-seeing itinerary and inquired of our young friend the way to the Jewish quarter. We passed through the most famous of bazaars for which Damascus is so justly famous, and gazed at the numerous hand-made—and frequently foot-made—products in the process of construction. At last we arrived at the "Street of the Jews." Arabic-looking Jews in fezes were sitting on the doorsteps enjoying the Sabbath quietude. We approached several youths and inquired, in the Arabic or three Arabic words at our command, "Where is the synagogue?" "Turn to your left," replied several in Hebrew.

"Where did you learn Hebrew?" "We are from Tel-Aviv," they answered, "we have just come to visit

our parents."

"Are there many Damascus Jews in Palestine?"

"That's where they all are. You had better ask whether there are any left in Damascus. There is hardly a Jew here who hasn't a son in Palestine."

We noticed a large sign, in Hebrew letters, "Hapoel," the Palestinian labor sport organization.

"Does the organization boast many members?"

"Closed up. All the members have already settled in Palestine."

"And the Maccabee?"

"Same thing. Nobody left in Damascus."

But further questioning brought out the fact that although many of the members had indeed settled in Palestine, this was only a partial explanation. The truth of the matter was that the government had declared all Zionist organizations illegal, had forced the Palestinian leaders of these groups to leave Syria, and had closed up the sport clubs and "Hechalutz." The latter was founded some five years ago, and was the first pioneer group among Oriental Jews. The French government, of course, is merely acting in accordance with Arab wishes, for anti-Zionist sentiment in Syria runs very high. In Beirut, for example, one sees the walls of the American University covered with swastikas drawn by the Arab students.

We soon discovered that many who were not from Palestine also spoke Hebrew. We spent the evening at some picnic grounds in a village near by Damascus, next to one of the innumerable swiftly flowing streams in the vicinity, together with ten or eleven young Damascans. Hardly a word other than Hebrew was spoken during the entire night.

Little had we thought we would find such a Palestinian atmosphere in Arabic Damascus.

Some of these youths were students of the short-lived but excellent school, conducted along Palestinian lines with Hebrew as the language of instruction, established shortly after the war. It was a period unique in the history of Damascus Jewry. Hun-



A mock wedding staged by children in one of the Near East Schools of the Alliance Israélite Universelle.

dreds of Palestinian Jews, forced to flee because of Turkey, had taken up their residence in Damascus, infusing it with new Jewish spirit and raising it to a higher cultural level. Among them were David Yellin, scholar and noted public figure; Dr. Rivlin, now of the Hebrew University; and the well-known author, Burla, then principal of the school. The Palestinians, however, as soon as the political situation had cleared up, made their exodus. Now there exists only the Alliance, teaching Arabic and French, and but a minimum of Hebrew or Jewish literature. There is also a Talmud Torah, frequented particularly by the poor, but which has not attained a very high standard. Only a small percentage have succeeded in even completing the eight grades of the Alliance, while there are still a number of illiterates who have received no schooling at all.

The Palestinians were not the only ones to leave Damascus. Few Jewish communities in the world have dwindled so quickly as post-war Damascus. Fifteen years ago boasting a Jewish population of 20,000, today

(Continued on page 404)

The Jewish Pied Piper of Good Hope

By MORRIS FRADIN

JEWES are probably engaged in every field of human endeavor, yet only one is known to be a successful white rat farmer. He is Morris Yochelson, of Good Hope, District of Columbia. This Jewish "Pied Piper" distributes his albino rats and mice to research hospitals and scientific institutions, thus aiding the conquest against disease and death.

After twenty years of playing nurse-maid to cows, horses, chickens, sheep, guinea pigs and rabbits in agricultural colleges and on his own farm, Yochelson realized he was 39 years old, discouraged, and a failure. He had company in his misery, however, since it was 1930.

The guinea pigs and rabbits he bred for research work were in small demand by budget-haunted scientists. They had turned to the albino rat.

However, Yochelson was resourceful. With typical Jewish tenacity—and desperation—he resolved to breed white rats and mice.

Accordingly, he secured twelve female and four male albino rats from the famous Wistar Institute. He interested several death-fighters as customers. He built and expanded his rat houses, nursed, fed and fussed over his meager livestock.

And from that nucleus of sixteen rats, the amazed Yochelson watched his stock leap to 50,000 white rats and mice in fifteen generations, from 1930 to 1935.

Now he forgot his intensive studies in agricultural colleges. He forgot the importance of wheat and corn crops; the proper methods

of harvesting; or cutting down a tree; or plowing fields. Now he planned and thought only of rats.

Rats soon earned for him the respect and cooperation of scientists, professors and students in America's most learned institutions. They became frequent customers and permanent friends. His stock of rodents, raised scientifically, became a standard breed sought by research workers in all sections of the nation. The Rockefeller and Carnegie Institutes, in disease-destroying programs, used thousands of Yochelson's rats each year. Manufacturing chemists of drugs, ointments, and remedies tested their products first on Yochelson's rats, before the United States Public Health Service approved them for human use.

Orange, juice, canned goods, cereals, fruits, vegetables, fish, candy—all manner of edibles and liquids were first tested on white rats in laboratories, before the public consumed the product.

Incidentally, British submarines transported caged white rats to guard

against deadly fumes encountered underseas boats. To this day, figure of a white rodent is emblazoned on flags of English submarines.

Experienced and modern scientists taught Yochelson: "A rat of thirty years is equivalent in age to a man of ninety years. Since the rate of growth is thirty times more rapid than in man, development in the forms is in the same stage when equal fractions in their life spans are compared. Thus it is possible to verify and apply directly to man experimental data obtained on the albino rat. No other form of life is at present sufficiently well-known to be utilized in this manner."

On that basis and aided often by the United States Department of Agriculture, Yochelson watched scientific progress along new and interesting lines. Vaccines and serums were tested on his rodents, and the results applied to human patients. The conglomerations of vitamins, calorimetric proteins, etc., were hazy terms used by ascetic scientists and bearded

students until a visible reaction of foods and chemicals on animal tissue made the public sit up and take notice.

Yochelson's work helped in a scientific revolution. His white rats were segregated and placed under surveillance in laboratories after feeding on certain food mixtures. Charts showed the condition and reaction, or increase in weight, etc., of each rat fed on a particular edible liquid. Later, the results were compared and applied to man.

Yochelson's work makes you realize that white rats



Rats! To Morris Yochelson, that is not an expletive, but a good living. He raises albino rats for laboratory experimental purposes. Above he is shown with his little son, sitting in a bin full of the interesting (and profitable) little animals. A business!



Four stages in the life of Yochelson's rats. Upper left: the little fellow on the scale is being weighed to determine whether he lost or gained by eating tested food products. Upper right: the rats "at home," with their master, the Jewish Pied Piper of Good Hope, looking them over to make sure they're happy. Lower left: laboratory worker injecting a white rat with a newly-compounded medicine (this is always done by Uncle Sam's Institute of Health before manufacturers are allowed to produce and sell such medicines). Lower right: Who said girls are afraid of rats? Here is Miss Lily-Rose Yochelson having a grand time with one of her dad's albinos.



unfavorable conditions and people, suffering loss of weight and nervous shock. Therefore, the attendants remove some of the rats each day from their cages, to exercise, play, pet and "talk" with them.

There is a reason for this. When those rodents appear later in distant laboratories they will be trustful among strange humans. Thus, their mental, physical and psychological equilibrium is maintained throughout experiments, adding greatly to eventual success.

The Jewish Pied Piper claims his rats are appreciative of music: "Their bodies vibrate and move in rhythm like perfect dancers. To show applause they click their teeth. But the instant the music ceases, they recommence scurrying about and wrestling with each other."

Yochelson has been nicknamed "Pied Piper of Good Hope," because of his geographical location on the Good Hope Road, near Washington, D. C.

Declaring that in experiments it is always best to sacrifice a rat, instead of a man, Yochelson continues: "The superb microbe hunters: Pasteur, the Frenchman; Koch, and Ehrlich, the

Germans, and Metchnikoff, the Russian, knew rats to be dependable experimental beasts for certain tests. They used the albinos often in their careers.

"Recently, such pioneering scientists produced a powerful remedy from a female rodent's reproductive glands. Ironically enough, the same woman who may detest even the mention of rats may have a disturbed cycle of sexual phases and use this preparation from a rodent's ovarine organs."

The United States Public Health Service, like individual scientists over the world, performs experiments constantly on the rodents. The tiny creatures on autopsy boards may die, martyrs to science, but gradually, steadily, they help cure cancer, bubonic plague, pneumonia, tuberculosis and other destroyers of men.

The Pied Piper's two great breeding houses adjoin each other. Ventilators change the air in them every

(Continued on page 406)

really tame, gentle creatures. The most squeamish men and women can fondle these playful pink and white animals which are so like miniature rabbits. In fact, the rat and rabbit are cousin-rodents.

Albino rats and mice find pleasure in playful pranks, like other domesticated pets. They can be trained to obey orders and are exceptionally fond of exercising daily in revolving cages.

Females spend more time in revolving cages and take more exercise than males. It is amusing to watch a mother take one pup at a time between her jaws and place it in the cage. When she has her entire litter inside, clinging to the wires, she operates the wheel. Soon it whirls around and around, with the pups squeaking and squealing in merriment, and click! clicking! their teeth for joy.

Yochelson's small son carries rats in his pockets, to the dinner table, even to school!

Accustomed to human association, the albino rats expect to be caressed and petted. They react quickly to

The Nazis Turn Heathen

By TRUDE WEISS ROSMARIN



THE fight in Germany against everything Jewish has not stopped at the Old and New Testaments. Despite the fact that the outstanding Christian theologians, both Catholic and Protestant, are trying their utmost to convince their countrymen of the utter impossibility of doing away with these Testaments, the demands to abolish them from the German home, school and church become more and more insistent and there are already voices to be heard which even demand the suppression of Christianity in favor of a revival of the ancient Teutonic idolatry.

Led by Alfred Rosenberg, the ideologist of Nazism, scores of German writers and "co-ordinated" theologians have presented "proof" of the immorality and vileness of the Old Testament, which is supposed to be the result of its Jewish origin. Taking the stories of Cain's murder, Abraham's readiness to sacrifice Isaac, Jacob's theft of the patriarchal blessing, Joseph's successful career in Egypt, the Israelitic conquest of Canaan, and even some of the Psalms, as examples, these "scholars" close their eyes to the real facts.

That Old Testament scholars like Cardinal Faulhaber, Ernst Sellin, Johannes Hempel, and many more, demonstrated in scholarly treatises the unscientific and prejudiced approach of the enemies of the Bible, was of little avail. Their arguments that Jesus, too, was a Jew, and that the authors of the Gospels also belonged to the race so much despised in Fascist Germany, only led the religious leaders of National Socialism to declare that to do away with the Old Testament is but half the work, and that the removal of "Judaized" Christianity and the belief in the "Jew" Jesus are necessary in order to restore the German people to their original manliness and Teutonic virtues.

The enmity against the Bible, like Nazi anti-Semitism itself, is not at all a new phenomenon in Germany. For a long time it has tried to do that, in order to discredit Judaism and to prove its intellectual sterility.

Houston Steward Chamberlain in his "Foundations of the 19th Century" tried to prove that Jesus was not a Jew but a 100% Aryan, and that if his teachings were freed from the interpretation of his Jewish apostles they could still be accepted by Aryans as the guiding principles for their religious life. Bishop Hossefelder (Evangelium im Dritten Reich, April 7, 1935) removes the unpleasant inquiry as to Christ's racial affiliation altogether by asserting that he was neither an Aryan nor a Jew, but simply the Son of God.

In his much-read "Myth of the 20th Century," Alfred Rosenberg confronts "international religion" and the international character of the Church—which like everything international smells of Judaism and consequently corruption—with the idea of the National Church, which flourishes at present in Germany, despite the protest of thousands of Protestants and Catholic ministers, who pay for their courage with long prison terms or the loss of their parishes.

But notwithstanding his rejection of traditional Christianity, Rosenberg is forced to admit that Germany has as yet not produced a creative religious genius outside of the fold of Christianity, and he therefore concedes that "no responsible German should demand that those who still believe in the tenets of the Church, leave Christianity," which is tantamount to the admission that there is as yet no substitute for Christianity.

But Rosenberg, the spokesman for Nazi religious philosophy, is sure that the day is not far when a genius will arise who will give to the Teutons a religion of "national myth," thus making Christianity with its unpleasant Jewish associations a thing of the past. In order to hasten this day, Nazi theology calls for the "national religious community," whose members are expected to experience religion as a national emotion only.

The National Church is not based upon history or religious personalities, but solely upon "the heroic interpretation of life," which links the individual with the community of his blood, in which alone he can attain salvation.

Once the new religion is freed from the compulsion of literary tradition it can very well do without the Old Testament, which Rosenberg considers "the unsuccessful attempt during the last millenium and a half to make us mentally Jews." But the New Testament also becomes superfluous once the independence of religion from literary sources is established. "The Myth of the Blood," as the new religion is termed, may, however, accept literary helpmates, provided they are truly Aryan and Nordic. The Teutonic legends and sagas of the ancient Germanic deities and heroes shall form the Bible of "National Myth" for they and not the "Old Testament stories of prostitutes and cow dealers" are designed to satisfy the cravings of the Nordic soul.

Should Jesus, for some reason or other, continue to form an integral part of German belief, it is necessary to give him a meaning entirely different from that which the Jewish authors of the Gospels ascribed to him. A fifth Gospel is needed in which Jesus appears as the incarnation of the Germanic virtues of strength, courage, manliness, and aggressiveness. In such a gospel he would no longer be adored as the "Servant of Mankind," but as the master. He would no more possess the characteristics of passive suffering, but of active aggression, he would be a conquering Teuton and not a conquered Jew, the prince of war and not "The Prince of Peace."

According to this philosophy, race and not ethos is to be the foundation of religion, and its aim would be national individuality and not the union of mankind as envisioned by the prophets. These ideas are gaining ground in Germany.

From such views to the proclamation of a new "German Heathendom" is but one step, and accordingly there is already a strong movement at work producing an extensive literature defining the new heathen cult. The platform of this movement is perhaps best formulated in the following articles of belief, printed in a student publication of the University of Kiel:

(Continued on page 406)

A. Z. A. Holds Camp Convention

By BEN ARONIN



A. Z. A.'s 12th annual convention pauses long enough to have its picture taken.

FOR the first time in its twelve-year history, A. Z. A. held its annual convention in a camp instead of in a big city. Two hundred and fifty delegates, representing 150 chapters, gathered at a rustic camp in the Ozark Mountains for the event, which was so successful an experiment that it will be repeated in the future.

The delegates voted to lower the age limit of A. Z. A. to fifteen years. Since its beginning, B'nai B'rith's Junior Order had had an age limit of from 16 to 21. Another important change was the decision to publish a semi-monthly news bulletin as well as a triennial literary magazine. A trophy will be awarded each year to the best chapter paper.

At the head of the camp staff was Sam Beber, founder of A. Z. A. and president of the Supreme Advisory Council. He was assisted by Julius Bisno, executive secretary, and Max Baer, assistant. Dr. Abe Greenberg and Dr. Harry Weinberg were medical directors, and under their watchful eyes no mishap occurred to mar the conclave.

Traditional Campfire Lighted

There was the traditional campfire, at which Rabbi David Goldstein of Omaha spoke on "Palestine and Jewish Youth." The birthday of Philip Klutznick, former executive secretary of A. Z. A., was celebrated during the convention.

Sidney Lavine, Chicago, was athletic director, and had charge of the track, swimming, tennis, softball, and

other events. He was assisted by Edward Cohen, Milwaukee, and Jerome Vogel, South Bend.

Most of the time of the convention, however, was devoted to serious business with Irving C. Hill, Grand Aleph Godol, presiding. In his message he recommended a course for the training of the 3,032 new members acquired during the past year; the adoption of a study of Palestine as a permanent part of A. Z. A. activity; the importance of A. Z. A.-B'nai B'rith cooperation; and reviewed the splendid work already accomplished by the A. Z. A. American Jewish Economic Commission.

Scholarship Is Established

It was voted to establish a three-year scholarship to the National Farm School. It was also decided to continue the Boy Scout work. A cash prize of \$25 will be awarded to the winner of the A. Z. A. Hebrew essay contest in the future. The Harry H. Lapidus Memorial Forest project in Palestine will be continued under the direction of a special committee. A daily mimeographed camp newspaper was published throughout the convention.

On Friday afternoon the entire camp was dressed in holiday attire. The boys entered the mess hall and stood in silence while Mrs. Ben Glass murmured the prayer over the candles. Then a trained choir sang the Kiddush over the cup of wine. Rabbi Abe Shaw, a past Grand Aleph Godol, presided.

The highlight of the cultural pro-

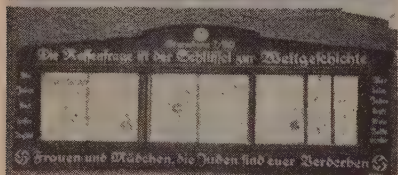
gram were the finals of the International A. Z. A. Oratorical Contest. Alvin Fine, Portland, Ore., speaking on "The Universality of the Jewish Ideal of God," was the unanimous choice of the judges for first place. Bernard Levy, Niagara Falls, was second; Charles Peckarsky, Milwaukee, third. Two cultural forums were featured during evening assemblies: "Jobs for Jewish Youth," led by Prof. Selig Perlman of the University of Wisconsin, and a forum conducted by Rabbi Goldstein.

Theodore Weiss, Allentown, Pa., was the winner of the International A. Z. A. Essay Contest. His paper, "Just Another Jew," dealt with Heinrich Heine. Philip Diller, Oakland, Cal., won the International Hebrew Essay Contest. The Best All-Around Chapter award went to Allentown (Pa.) Chapter No. 156, which received an ovation.

Enduring Friendships Formed

The records of the Junior Order will show the huge volume of business that was transacted. But it was rather for the friendships formed and strengthened that the week will linger in our hearts and minds. Scout camps, soldiers' camps, and boys' camps that I had visited paled into a shadowy background, and more than one of us exclaimed, as we shook hands in farewell: "Who could have dreamed that we who came from all parts of the continent would in the space of one short week become welded together in a bond of fellowship so strong that we are not ashamed of our tears at parting!"

A CROSS-SECTION



Signs like these are posted throughout Berlin. Top sign reads: "Whoever buys from Jews is a traitor to the country." Center sign: "Jews not admitted here" (at a summer resort). Bottom sign: "The race issue is the key to world history" and "Wives and girls, the Jews are always corrupt."

THE cracking-up of the German economic structure is now generally conceded to be the cause of the new waves of frenzied anti-Semitism that are sweeping Germany.

"The purpose of this new Nazi campaign of vituperation and calumny against Jews is clearly discernible—all is not going well with the Nazi program for the revival of internal prosperity," asserted the Joint Foreign Committee of the Jewish Board of Deputies at a recent meeting in London.

"There is growing discontent," the statement continued, "especially among the laboring and lower middle classes, with rising prices of foodstuffs and other necessities of life. To divert attention from these grievances, the Nazi authorities regularly organize campaigns mainly directed at three targets—the Jews, the Catholics, and the Protestant opposition."

Bolstered by Nazi brutality, the rich and powerful class in Germany are making profits so rapidly by

draining and exploiting the workers that the latter grow more desperate daily. A recent report of the annual statement of the Ravensberger Yarn Mills, for example, shows that the company was able to wipe out all deficits of former years and pay a dividend of three per cent to its stockholders. The net gain amounted to 465,000 marks on a total share capital of 2,000,000 marks. But wages remained the same—and in many cases were even lowered. On the other hand the annual salaries of the two directors were raised from 25,000 marks to 45,000 marks each. This is not at all an exceptional case, but is typical of what is going on in German industry. So glaring is the contradiction of such an economy that even the Nazi-controlled German Labor Front is bold enough, occasionally, to complain bitterly about it.

The Nazi attacks on Jews, Catholics, Protestants, Socialists, Communists, liberals, and all other opposition were from the beginning two-fold in purpose: first, they were attempts to divert the minds of the people from their real troubles, and secondly, to divide the population into a dozen or more mutually hostile groups which would exhaust their strength fighting each other and thus be unable to unite and overthrow their common oppressor. The Nazi fury fell with special violence upon such Jews and Catholics as were also members of radical political parties. During 1933 and 1934 literally millions of otherwise sane and decent German citizens, rendered desperate by historic circumstances, sincerely looked to the Nazis to better their state. However, one cannot live on demagoguery and promises, and today, with rising prices, falling wages, and no hint of better times, the masses are stirring with discontent and revolt. It thus becomes necessary for the Nazis to whip up fierce nationalistic hatred again, and the Jews are the first to feel the full smart of the lash.

The extent of the opposition, however, may be seen from the fact that the Nazis are rapidly dissolving the Steel Helmets, or war veterans. It is an axiom that no dictatorship dissolves armed forces unless those forces are enemies of the regime.

Hitler's base constantly narrows.

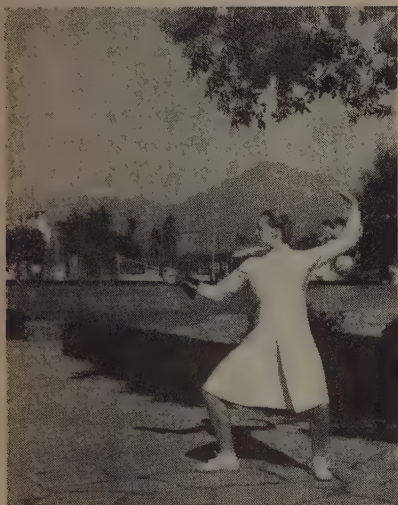
The Kuerfurstendamm pogrom of July 15 was the opening gun in the terror campaign. On Berlin's "Fifth Avenue," mobs of storm troopers in civilian clothes, *at government instigation*, attacked Jews and those they guessed to be Jews, beat them up brutally, chased them off the street, dragged them out of passing automobiles, smashed Jewish shop windows, looted the stores, screamed murderous slogans. The police did not lift a finger to prevent this shameful crime.

Nor was the pogrom limited to Berlin; it spread like wildfire to most of the provinces. With typical hypocrisy, the authorities, after the world-wide roar of protest reached them, tried to squirm out of the responsibility by declaring that "hoodlums" were the guilty parties. But Mr. Varian Fry of New York, editor of the *Living Age*, who happened to be in Berlin at the time and was an eye-witness to the rioting, later interviewed Ernst Hanfstaengl, Hitler's press advisor, who frankly admitted the whole incident was a deliberately executed plot of the Nazi party. An anti-Semitic Swedish film had been hissed in Berlin, and at once the hue and cry was raised that the "arrogant Jews" were the hissers. But Hanfstaengl naively admitted to Fry that the hissers were not Jews at all, but *storm troopers who were sent to the theater for that purpose*.

The roar of protest by an outraged world forced the Nazi chieftains to order a "soft-pedal" used on anti-Jewish and anti-Catholic persecution. They even went so far as to hint that Jews might be permitted to enter the army and die for the Nazis. But the sincerity of these statements can be judged by the fact that the persecution continued without cessation, and is in force today. Each week brings reports of new repressive decrees against Jews, Catholics, and Protestants, arrests, beatings, and indignities.

Wolf von Helldorf, fanatical anti-Semite, was appointed police president of Berlin immediately after the pogrom. He announced a campaign to depopulate the city of its Jews. The significance of such a move may be understood when it is explained that up to now the worst excesses

OF JEWISH LIFE



Helene Mayer (above) is the only Jewish athlete the Nazis have so far permitted on the German Olympic team. They had no recourse; she is a former Olympic fencing champion.

against Jews have taken place in provincial towns. The victims who were able to flee to Berlin often found a measure of comparative security there, but should Berlin forbid their entry to the city they will be utterly doomed. For that matter, many of the provincial towns are forbidding Jews to settle in them. Any "Aryan" German who "cooperates" in any way with a Jew is punished.

Jews are forbidden to enter most resorts, they are outraged by insulting placards in public places, their shop windows are smashed, they are abused in the open streets, and the

Correction

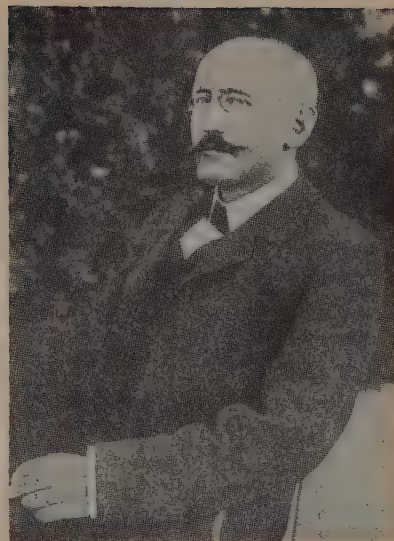
IN our last issue it was announced that the Soviet Government had cancelled a debt of 4,602,000 rubles "owed it by the Agro-Joint in Crimea." This should have read "owed it by the Agro-Joint colonies in Crimea." The Agro-Joint itself, of course, does not borrow from the Soviet Government. The colonies established by the Agro-Joint, however, receive credits from the Government, and it was this debt that was cancelled.

boycott against their businesses is so severe that sales in many cities have been cut as much as fifty per cent. Berlin Jewish wholesalers are receiving one cancellation of merchandise order after another. All this in spite of the Nazi announcements that Jews may continue in business unmolested. American newspapermen in Germany, who report conditions they see with their own eyes, have been warned by Nazi authorities that their releases are "atrocities stories."

In the United States Senate, Senator William H. King, Utah liberal, announced he would introduce a resolution asking for an investigation of anti-Jewish and anti-Catholic persecution in Germany. The Joint Council of B'nai B'rith, the American Jewish Committee, and the American Jewish Congress, together with the Jewish Labor Committee, registered a protest with the State Department, and received a reassuring answer from Acting Secretary William Phillips. The detailed story of this action is told in the President's Page in this issue.

APPROXIMATELY 2,000 delegates, representing nearly 1,000 organizations with a total of 500,000 members, met in emergency conference in New York under the auspices of the American Jewish Congress and the Jewish Labor Committee to protest against the renewed terror in Germany. Scores of telegrams were received from members of the United States Senate and House of Representatives, associating themselves with the movement to halt the growth of Hitlerism. A program of action was adopted to bring about "the organized resistance of all American citizens, regardless of faith or race," to the destruction of "the foundations of democratic civilization by the present regime in Germany."

THE recent death of Col. Alfred Dreyfus in Paris at the age of 75 was the occasion for a review of his life and famous "cause celebre" by papers throughout the world. Once more he was vindicated, by the leading journals, in interesting editorials.



Captain Dreyfus at the time of his second trial.

The Dreyfus case began in 1894, when a French spy, posing as a charwoman in the German Embassy in Paris, produced a crumpled note which she said she had fished out of a waste basket. This note implicated Dreyfus in the alleged sale of French army secrets to the German War Office. He was a Captain in the French army at that time. He was convicted of treason by a court martial, and the world was immediately swept by a wave of bitter anti-Semitism and anti-Jewish rioting. In 1898, Emile Zola, the great French author, startled the world with his novel, "I Accuse," in which he proved Dreyfus's innocence so completely that a new trial was ordered. Feeling still ran so high, however, that he was again pronounced guilty, and returned to the man-killing exile of Devil's Island. Eventually, the incriminating documents in the case were proved to be forgeries, and the President of the Republic granted Dreyfus full pardon, reinstated him to the army with the rank of Major, and awarded him the Legion of Honor.

He served in the World War in the French Army, was promoted to a colonelcy, and had lived in retirement and seclusion ever since. On his deathbed, it is reported, he was haunted by continual nightmares of his ghastly experiences on Devil's Island. He is survived by his wife, a son, Pierre, and a daughter, Jeanne.



The PRESIDENT'S PAGE

"We respectfully call upon the Government of the United States to protest against the racial and religious persecutions that now prevail in Germany and to take every step consistent with international practice to inform the German Government of the outraged sentiments of the American people."—*Extract from address of Jewish organizations to Hon. William Phillips, Acting Secretary of State.*

"I fully understand your solicitude regarding the experiences which various religious and racial groups are reported to be suffering in Germany. The concepts of religious freedom and liberty of conscience for all constitute the most fundamental principles of our own civilization and political faith. This being so, the American people are always sympathetic to the maintenance of these concepts in the United States as well as in other nations."—*Extract from letter of Hon. William Phillips, Acting Secretary of State, in answer to Address of Jewish organizations.*

"The letter of Acting Secretary Phillips amply expresses his Government's views."—*Statement of President Franklin D. Roosevelt to the press.*

A BIT of a lull in reports of German Jewish atrocities over a considerable period misled some to believe that the worst was over; that Hitler, either as a matter of political policy or because he saw the error of it all, had changed his course towards his Jewish population, when suddenly reports began to pour in day after day, of scenes of terror and torture, of which individual Jews and Jews as a community were victims. The extent and variety of these ill experiences baffled description and clearly indicated the doom of our coreligionists unless Germany might be made to realize its own peril in sealing the Jews' doom, by hearing from nations whose views it can not afford to ignore, that her conduct towards Jews and others under Nazi ban, were inhuman and disturbing to what peace in the world still remains.

Upon the urge of the President of B'nai B'rith, a conference with the State Department at Washington was arranged by the Joint Council (made up of representatives of the American Jewish Committee, the American Jewish Congress and B'nai B'rith, long since created to deal with the German Jewish situation) and the Jewish Labor Committee, for the purposes of petitioning our Government,

to repeat what it has frequently done under analogous circumstances, in behalf of minorities persecuted for conscience's sake, and to impress that Germany's present course towards Jews and others, created world-wide disturbance and unrest.

In the absence of Secretary Hull from the Capital, the appointment was made with Acting Secretary William Phillips, who has to his credit a long term of distinguished service in the department of State. I have had the privilege of meeting Mr. Phillips rather frequently and have always found him patient and sympathetic. The Conference took place in the office of the Secretary on Friday, July 26th. Besides Mr. Phillips, the participants were Carl J. Austrian and Sidney Wallach of the American Jewish Committee, Louis Lipsky, and Dr. Samuel Margoshes of the American Jewish Congress, Louis Fabricant and Maurice D. Rosenberg of B'nai B'rith, Joseph Schlossberg and Nathan Chanin of the Jewish Labor Committee. Congressman Sol Bloom presented the representatives to the Secretary.

After an informal verbal exchange, the representatives presented to Secretary Phillips a previously prepared written address and appeal in letter form, the full text of which is hereinafter set forth. The sympathy of the Secretary was seen and expressed. He assured the representatives that this letter would be closely studied and that they might expect a written response as soon as full consideration had been given to the subject.

Three days later, the Secretary addressed a letter to the representatives. It was written with certainty that it would be widely reproduced and would reach official Germany as surely as if it had been sent there direct. It was, therefore, couched with circumspection, but it very clearly indicated the concern of the United States that *other nations* shall maintain the fundamental principle of our own civilization. The Secretary's letter is subjoined.

Next day to that on which the Secretary wrote his letter, the President of the United States was asked at his regularly arranged meeting with world-wide representatives of the press, for an expression on latest

reports from Germany. He referred them explicitly to the letter of the Acting Secretary of State to the representatives of the Jewish Organizations as "amply expressing his Government's views." In a word President Roosevelt adopted the letter as his own.

ADDRESS OF REPRESENTATIVES TO THE SECRETARY OF STATE

July 26, 1935.

Honorable William Phillips,
Acting Secretary of State,
Washington, D. C.
Dear Sir:

As representative of the American Jewish Committee, the American Jewish Congress, the B'nai B'rith and the Jewish Labor Committee, with whom are associated practically all Jewish national organizations in the United States and hundreds of organized Jewish communities, the members of which are American citizens, we respectfully draw your attention to events that have caused us and millions of our fellow-citizens, both Jewish and non-Jewish, grave alarm and distress.

The reports that have recently come from Germany have shocked and horrified us. They indicate a continued policy and system of oppression and persecution which grows in intensity from month to month. The physical attacks upon innocent men and women have only been part of a series of onslaughts upon our fellow-Jews. They are accompanied by other forms of attack, involving farther and greater humiliation and injury to a defenseless minority, whose members are being thus persecuted solely for reason of birth or religion. These attacks, in various forms, are the outcome of a continuous campaign of calumny and slander approved, encouraged and directed by high governmental authorities. The government controlled press and radio have been incited to develop this campaign. The reign of terror has taken form of physical assaults upon Jews, of an economic boycott; of the deprivation of fundamental civic and political rights; of their forcible expulsion from the economic, professional and cultural life of the country; and of continuous vilification on grounds of religion and race of its Jewish citizens. This persecution has already led to the emigration of 90,000 refugees whose destitution and homelessness constitute a grave international problem, and whose utter helplessness in foreign lands is deeply distressful to their brethren in the United States, who are unable to rescue them from their terrible plight, which humanity and brotherhood would require. While affecting Jews most severely, this reign of terror is also beginning to affect the lives of numberless Catholics and Protestants and liberals of every description to whom the German Government is denying the elementary rights of religion and of conscience; nor can any enlightened people fail to deplore the depths to which Labor has been reduced by this deprival of their fundamental right to organize and maintain their own self-protective institutions.

It is inconceivable that the American Government should stand passively by and neglect to lift its voice against these assaults upon humanity, or to utter its condemnation of the violation of the fundamental principles of human rights. Our country has traditionally recognized its moral and legal right, as well as its duty, to speak in behalf of those persecuted for their religious beliefs and for minority groups or races deprived of their just rights.

There is ample American precedent for such a policy "in the interest of humanity and that guardianship of humanity which belongs to the great republic," as Charles Sumner declared in the United States Senate as far back as 1870. The history of our diplomatic relations with other powers is replete with examples of far-sighted and nobly inspired attempts to intercede for the oppressed of all nations and creeds. These attempts have sprung from high altruistic motives. But the maintenance of world peace, which is a vital concern of the American republic, now more essential than ever before, is endangered by the growth of a spirit of persecution and prejudice and race hatred, which may spread into other civilized nations if allowed to develop unchecked. As a matter of the defense of our own free institutions and democratic ideals, it behooves the American Government to endeavor, through representations and protests and other such inter-

national procedure as may be feasible, to remind the government practicing such methods that they cannot be viewed on our part without demur. Only recently our President, in recognition of this fact, declared that "he is in entire sympathy with all people who make it clear that the American people and the Government believe in freedom of religious worship not only in the United States, but also in other nations."

In the light of the lofty humanitarian traditions by which our Government's foreign policy has been guided throughout its history; in the light of the danger to world peace and to democratic institutions of government in this unleashing of barbarism and race hatred, and of the threat to American citizens who are Jews, that is explicit in the policy of the German Government of organizing attacks upon, and denying the rights of all Jews in Germany.

We respectfully call upon the Government of the United States to protest against the racial and religious persecutions that now prevail in Germany, and to take every step consistent with international practice to inform the German Government of the outraged sentiments of the American people.

The official protest of the American Government may yet be effective to rescue our Jewish brethren in Germany, and to make impossible an extension of the persecutions against the millions of Catholics and Protestants who are suffering for their religious convictions.

We are confident that in expressing these views, our Government will speak not only for the millions of our brethren in this country, but for all Americans, of all races and creeds, who have throughout history given, repeatedly, evidence of their horror of oppression and of their concern for the preservation of the fundamental rights of civilized humanity.

LETTER OF ACTING SECRETARY OF STATE
TO REPRESENTATIVES

July 29, 1935.

Mr. Carl J. Austrian and Mr. Sidney Wallach, for the American Jewish Committee;
Mr. Louis Lipsky and Mr. Samuel Margoshes, for the American Jewish Congress;
Mr. Louis Fabricant and Mr. M. D. Rosenberg, for the B'nai B'rith;
Mr. Joseph Schlossberg and Mr. Nathan Chanan, for the Jewish Labor Committee.

New York, N. Y.

Sirs:

I have given careful study to the views embodied in the letter of July 26 last, which you presented on behalf of the American Jewish Committee, the American Jewish Congress, the B'nai B'rith, and the Jewish Labor Committee, with respect to recent occurrences in Germany affecting various religious and racial groups there.

I fully understand your solicitude regarding the experiences which these groups are reported to be suffering in Germany. The concepts of religious freedom and liberty of conscience for all constitute the most fundamental principles of our own civilization and political faith. This being so, the American people are always sympathetic to the maintenance of these concepts in the United States as well as in other nations.

Very truly yours,

WILLIAM PHILLIPS,

Acting Secretary.

Is the End Approaching?

VACATIONS are over, the fight starts again." "Jews are the ackals of business; always provoking trouble." "The state will no longer tolerate the confessional press or any Protestant, Catholic or Jewish professional organization. The next few weeks will show what we are going to do to them." "We know where he foe stands. Wherever he raises his head we will strike him down into the dust."—Extracts from statements made by Paul Goebbels, Minister for Propaganda and Enlightenment, dispatched by the Associated Press from Berlin.

The Hitler government has its back to the wall. Desperately it is struggling for continued existence. In fury it cries "treason, treason" against ever increasing sections of

the population. First, and for long, the Jews alone were responsible for all of Germany's misfortunes, beginning with the Versailles treaty. To the Jews there have been added as enemies of Germany, Catholics, Free Masons, the Steel Helmet organization, non-Nazi Protestants and foreign correspondents of the press, with more in the offing. All who are not vociferously Nazi are ipso facto enemies of the State.

"Suspicion always haunts the guilty mind," and that way madness lies.

Hitler has been in control just a year. What has he given the people of Germany? He promised them bread and he has given them a stone. Aye, there's the rub. They needed the common necessities wherewith to sustain life and they risked the loss of their proud heritage that they might have them. They have struggled only to be disillusioned. At the end of a year they find themselves economically crushed, and their nation, once the synonym for honor, justice and culture, a byword among the civilized peoples of the world.

Germany, not the Jew, is the outcast.

We are informed that the treason laws have been strengthened. What mockery, to speak of law in a country where one man's whim is law! God help a people who in utmost good faith and deepest loyalty, dare not speak their minds without incurring the charge—and charge there means conviction—of being a traitor, and suffering accordingly.

From that maelstrom of anguish, discontent and injustice, the Minister of Propaganda and Enlightenment has the temerity to issue the following statement:

"Thousands of foreigners who are sojourning in Berlin know quite as well as the Berlin populace itself that in Berlin as well as in the entire Reich, there is complete order."

To deny that statement in Germany would be treason. The denier would be punished for that gravest of all crimes. Meanwhile "in the entire Reich there is complete order."

But the rest of the world remains unconvinced and accuses.

Alfred Dreyfus Once Broke His Silence

ALFRED DREYFUS, arch symbol of anti-Semitism and the futility of it, steadfastly refused to discuss the conspiracy which overwhelmed him, or why he was selected to be the victim of it. However, his silence was once broken.

It was when Hitler, on a wave of

anti-Semitism, swept into power. The lips of the almost sphinx-like martyr then opened long enough to say "And so my sufferings appear to have been all in vain!"

ALFRED M. COHEN.

The Bern Trial

(Continued from page 389)

discovered this bald plagiarism.

What is a poor anti-Semite to do under these circumstances? No problem at all. The Protocols were written by a Jew who copied Joly's book because Joly himself was a Jew! The birth certificate of the Catholic Joly was produced . . . in vain. Joly, insisted the Colonel, was a Jew, for a number of reasons. In the first place, he looked like Karl Marx; in the second place, some members of his family were called Lambert; and in the third place Joly is the same as Joe Levy. Now Herzl in his novel *Alt-Neuland* has a hero named Joe Levy and, of course, he meant Joly. All you have to do, Fleischhauer pointed out, is to drop the "e" of Joe and the "ev" of Levy. This reminds me of my early studies in comparative philology when we discovered that "Moses" is the same word as "Middletown." All you have to do is to drop the "iddletown" and add "oses." To be sure, the other experts pointed out that not only are some Jews named Lambert but there are even Christian scholars, priests, and a saint by the name of Lambert! I do not think that it is even improbable that there are Jews by the name of "Fleischhauer." By the same token, then, Fleischhauer himself would be a Jew. But let us not dwell on that.

Occasionally Mr. Loosli, the expert appointed by the court, would lose his patience with the Colonel's theories. It was at one of these peevish moments that Mr. Loosli referred to the Colonel's ideas as "poison gas vapors of transcendental mystagogy," and as "whirling clouds of diseased cryptology." And this was not intended as a compliment. The Colonel's logic also tended to irritate the other experts. A convincing proof of the Jewish origin of the *Protocols* is the fact that the Jews have never dared to go to court to prove that they are false! Judaism, we are further told, must be opposed because it is expressed through the vicious spirit of the *Protocols*; the *Protocols* are authentic for they share the nature

(Continued on page 404)



The WOMAN'S REVIEW



This Nazi Madness as I Saw It



S I went from country to country this summer, on my mission in behalf of the peace cause, there was one country to whose press I could give no interview and by whose authorities the literature I carried was "verboten." It was my privilege to address audiences in Great Britain, the Netherlands, Denmark, Norway, Sweden, Belgium, France and Switzerland. But in Germany there were no welcoming groups for me in Cologne and Hamburg.

The time of my visit to these German cities was during the weeks this summer when renewed outbursts against the Jew occurred in various parts of the Reich. I felt more like a war correspondent than a peace emissary, as I wandered about in the land that was hounding my people, crushing old and young alike. Whereas elsewhere I joyously reflected upon accomplishments and opportunities of world-wide cooperation to establish good-will and understanding among so-called races; in Germany, I sat down and wept.

My train was halted for a half-hour, as I approached one of these two cities. My curiosity rewarded me with a spectacle that was characteristic of the New Germany. Military drills, spread over a wide territory, had also covered the railroad front. Everything had to wait until those drills were finished. Among those who drilled were very young boys who were not many years removed from their cradle days.

I walked around the cathedral in Cologne, and mourned over its lost prestige. The ideals that inspired its erection were being savagely repudiated. I turned to walk down a certain street and was informed that, as a foreigner, I could not go there: It was the "Judengasse." With the massive Nazi bunting and flags flying so provokingly in my face from the buildings I passed, I stopped to talk with several Germans. They boasted of their progressive elimination of the Jew: "Every one of them must

be put out of this land!" I looked in vain for any olive leaf, to show that the floods of race hatred had abated.

Since the cause I represented was anathema, I did not dare establish contact with those I had met, before 1933, at various international meetings. I had literature with me that could provide sufficient cause for my detention. Anyone I would see would be accused of endorsing that literature and of under-cover cooperation with me. I wanted to put no man or woman into the net of the German police. The necessity of taking the shortest route from Brussels to Copenhagen had made it unavoidable for me to pass through German territory. Under the force of that necessity, I yielded to the temptation to tarry longer in each of these two important cities of Cologne and Hamburg.

I observed one foe moving about Germany who did not respect the "Aryans" any more than he did the Jew. That foe was "the high cost of living." It was taxing the patience and serenity even of those who possessed the correct racial bloodstream. I wondered how soon that disturbing enemy would drive millions of Germans to turn upon the Nazi regime.

It was in Hamburg that I secured the testimony of non-Jews and so relieved myself of any fears that I might be viewing conditions with prejudiced eyes. A Scandinavian man informed me in that city that he had spent his vacation with a Jewish friend in a German town. He virtually pleaded with me: "You and those who can must get the Jew out of Germany! His circumstance is becoming tragically worse each year."

Both of us spoke with an "Aryan" resident of Hamburg who stated to us that over one-half of the people are hostile to Hitler but prefer to let matters drift, confident that a combination of forces now at work will undermine him. He also voiced the thought that if a number of rich Jews in Germany had not aligned themselves with the authorities and would show an attitude of resistance, like

that of the Catholics and of the Protestant groups, the position of the Jews would have been more tolerable.

In 1929, I had been welcomed to Hamburg by the president of its Senate. In 1935, I was aware that I was as unwanted there as the correspondent, Edgar Mowrer, who, only a year ago, had shared the platform with me at a meeting in the Sorbonne of Paris. The clock of civilization had indeed been turned backward.

We stopped a Jew and put a few questions to him. He kept his lips firmly sealed, waved his fingers over them and made us understand that he would not dare to talk.

Hamburg was no longer the city had known. The people's faces were blank. There was no betrayal on them of a hope or of a dream born out of their present lot. Resignation and despair were the masters of their facial lines.

The most tragic of all incidents occurred on a train, as I went from one Scandinavian country to another. I was seated alone in the club car, reading, and was startled to hear a man muttering to himself in German: "Keep on going! Keep on going!" I promptly inquired whether he was ill and whether there was anything I could do for him. After I had overcome his hesitance to speak, I learned that his parents, then over 70, and owners of a once successful business, had insisted on his leaving Germany; they would await death in Germany. He had not delayed, even to secure a passport. That compelled him to steal across the German border, by foot and to do likewise in the various countries in which he had since been traveling. He had no definite destination. He acted like a branded man, with every man's hand set against him.

When the League of Nations will be asked in September, to give the Jew in Germany his meed of justice and humanity, its right and duty to discuss that demand will rest on the scenes and attitudes that I have here described.

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Stray Leaves From an Old Book

By ELMA EHRLICH LEVINGER



AN Arab camel driver, founder of a world-religion, once called the folk of Israel the "People of the Book." The Scriptures of the Jew have passed from the little, isolated land of Palestine into the libraries of the world. As someone has said, the missionary from Iowa reads from its pages to the naked savage in some far-off isle of the glories of Solomon's Temple in high Jerusalem; its psalms are chanted by the brightly robed choir of the Vatican and murmured by a dying peasant woman in some humble cottage; the poet, the artist, the economist, go to it for their texts. But few know the *Book of a People*, that historic volume beginning in the misty days, when the desert fugitives pledged themselves to serve the God of Sinai, bearing on its pages the golden glow of Spain and the blood-flecked shadows of the Pale, with pages still blank for records which no man today is bold enough to prophesy. And, dipping here and there into the vast tome which is the Story of the Jew, one finds bits of romance and of humor, hardly dignified enough to be called history, yet brightening the somber pages like the illuminated letters with which the old monks once adorned their manuscripts. . . .

Born in a German inn, the daughter of humble Jewish pedlars, rising from street singer to queen of the French classic drama, Rachel stalks our stage, Phaedre, black-browed, stately, remote. It is of this Rachel that Finest Arnold wrote in one of the finest of his sonnets:

*"In her, like us, there clash'd contending powers,
Germany, France, Christ, Moses,
Athens, Rome.
The strife, the mixture in her soul,
are ours;
Her genius and her glory are her own."*

A pity to spoil the picture! Yet in our random reading we find a footnote in which Rachel appears, not as the queen of lofty tragedy, but a shrewd, family-loving Jewess. It was rather wearisome to support that large family of hers, we are told, and

she hit upon the idea of introducing her two sisters and her brother to her Paris public as members of her company. Both the critics and her audiences objected; the sisters were more or less acceptable, but Raphael Felix, although handsome enough to impersonate any of the classic heroes of that period, was rather pitiful as an actor. "Let them clamor as much as they will," we can imagine Rachel dismissing all criticism. "If the public wants to see me, it must support my family."

So eager was that public to see Rachel that we are told the announcement, "Rachel plays tonight" was sufficient to fill the theater. Which brings us to another amusing footnote furnished by Madame Judith. This popular contemporary of the great Rachel tells us that her upholsterer begged her for tickets for the Comedie Francaise at which both Jewesses were playing. She gave him a pair for the evening but was perplexed when he returned later and asked to have the tickets exchanged with the comment: "But, madame, Rachel is not playing tonight." "No," replied the actress, "but I am playing myself." "But I wanted seats when Rachel was to appear," was the answer. "I don't think I need to add," Madame Judith ends her story with naive indignation, "that I did not replace his tickets with others for I really was too much put out."

This same Madame Rachel furnishes another story which links the Paris of her day with Palestine. The famous painter Lanthoine was commissioned to paint a madonna for the Mount Carmel monastery. Seeing Judith at the Folies Dramatiques he persuaded her to pose for him. She was still on the model's platform for her last sitting when a Carmelite nun entered the studio. "She congratulated him warmly on his work," Madame Judith writes in her memoirs, "and then actually fell upon her knees and prayed fervently to his representation of me. Soon afterwards the picture was sent to Palestine and I could not help sometime feeling secretly a little amused at

the thought that in one of the most venerated sanctuaries of Christendom the portrait of a little Jewish actress receives the reverent homage of devout Catholics."

Over the Channel and we are in England. Across the page struts the little Jewish gentleman, lately estranged from the synagogue, author of "Curiosities of Literature." (Have you ever read or even met a single man, woman, or child who knew more than the title of that once sprightly work? I doubt it!) Now Benjamin, son of Isaac D'Israeli, has turned author and all London hums with talk of that thrilling novel, "The Young Duke." Mr. D'Israeli turns to his daughter, Sarah, somewhat peevishly; he is a little bewildered. "The Young Duke? But what does Ben know of Dukes?" At that time very, very little, but it was this same Ben, who during an illness of his widowed old age, was privileged to receive his sovereign, Queen Victoria, in slippers and dressing gown, who was granted the inestimable boon of seating himself in that lady's presence!

And, speaking of the good queen, it is pleasant to linger in her company a little longer to nod a greeting to the Jewish friend she knighted, Sir Moses Montefiore. Was it the conscientious precision of his age, we wonder, or a bit of sly humor which made that gentleman inscribe in his diary for the year 1820: "With God's blessing rise, say prayers at 7 o'clock. Breakfast at 9. Attend the Stock Exchange, if in London, 10. Dinner, 5. Read, write, and learn, if possible, Hebrew and French 6. . . ." To us there is something very charming in that "if possible." Anyone who has struggled with Hebrew and French verbs will appreciate the gentleman's humility.

Turn back many, many pages and in a musty manuscript follow the wanderings of that long-ago globe trotter, Benjamin of Tudela. Unlike the modern tourist he was unable to "do" Palestine in a three days' tour, returning home to curse the climate and the plumbing. Slowly he went

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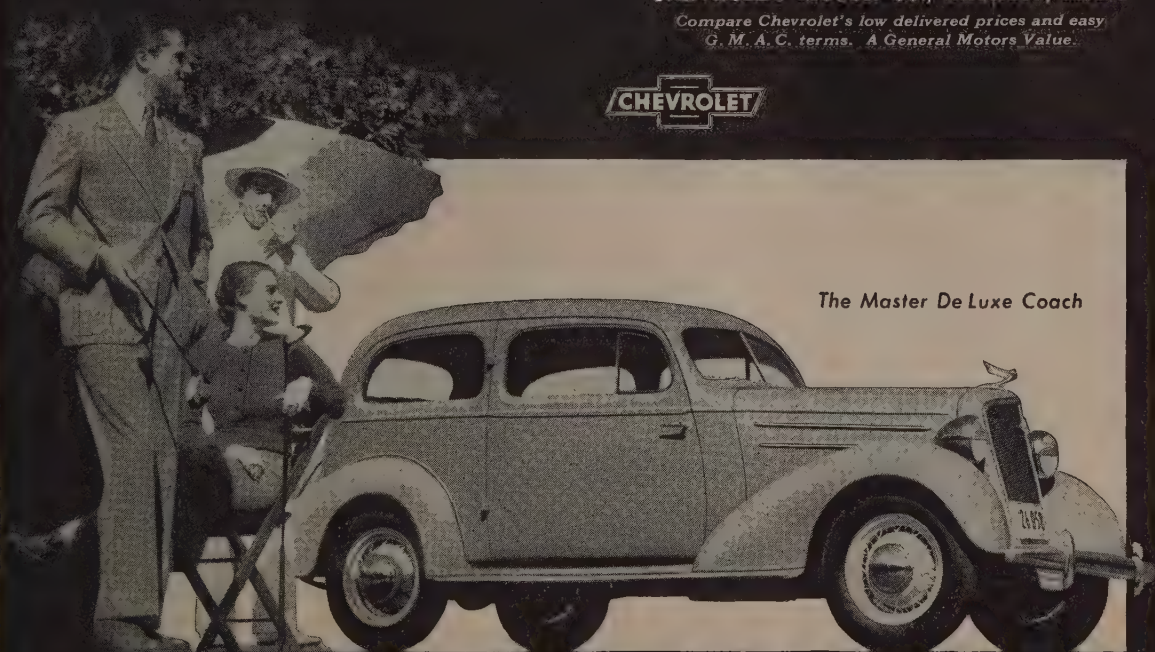
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from place to place, brain and heart alike receptive, jotting in his note book with loving care facts both great and trivial. Yet the modern tripper will enjoy this caustic comment: "Six sepulchers in this place (Hebron), which they *pretend* to be those of Abraham and Sarah, of Isaac and Rebecca, and of Jacob and Leah. The pilgrims are told that they are the sepulchers of the fathers and money is extorted from them." While, after relating the fantastic story of the bold spirits who dared enter the last resting place of the beloved King David, he adds the simple testimony: "R. Abraham told me all this."

One more page before we close our volume, one leaf culled from that chapter which we may title "America." In his "Mauve Decade", Thomas Beer sketches for us the drama of the '90's, introducing a pale, pretty lady of that delicate period. He describes a drawing room of that day, pausing to tell the tale of a great brass candlestick outlined against the white woodwork. "No, the great candlestick was not bought yesterday in Grand Street. Once, in the brutal winter of 1882, when New York's slums were flooded with Jewish families, refugees from Russia, Egeria and her mother were shopping on Fourteenth Street, in falling snow, and a woman big with child lurched against the girl's sealskin cloak, then slipped down on the iced pavement while her rabble of frightened children tried to lift her and a bearded father groaned. Egeria's mother made out with a few words of Russian that they had no home, no food, no hope. She packed the tribe into the coupe and loaded them off to a private hospital, cashing a cheque, in passing, at the Fifth Avenue Hotel. . . . A while later there was a grand dinner . . . when the butler stooped at Egeria's shoulder to whisper that a Miss Lazarus was in the library . . . and the girl came up to see a pallid woman curiously shrouded in dull, red velvet. The father of the rescued family, said Emma Lazarus, was a brassworker, and this candlestick was his first making in the new country, an offering to the benefactress. 'May it light great happiness in this house,' the poet said, and lifted her hands for a moment, and went away."

So with the picture of our first and greatest American Jewish poet, her face pale above her red velvet, her hands raised in blessing, we close our ancient book.

The Bern Trial

(Continued from page 399)

of Judaism, thus the villainous spirit of Judaism has been conclusively proved! This was the type of reasoning to which the court was exposed for over two weeks. Frequently the Nazi expert was tripped up as he made citations that never existed. One of his boldest moves was to produce a Yiddish copy of the *Protocols* as a proof that they were of Jewish origin. The prosecution merely read the preface of the new work which declared that the Yiddish translation had been made since the Bern trial started in order to enlighten Yiddish readers with respect to this "vile forgery."

The nonchalance of the Erfurt expert was a thing to be admired. He never lost his poise; he is a great showman. We will hear from him again. The Masons have started libel proceedings against him. He even turned one day to the Jews in his audience and asked grandiloquently: "Where is the secret archive of the Jews?" "Who is the chief official Elder of Zion?" "Will the Jews please surrender their documents at once?" and when the recalcitrant Jews in his audience refused to bring forward the "papers," he turned and said sadly: "Judaism refuses to answer these questions here." The audience burst into laughter. Occasionally the Nazis present would applaud; sometimes the crowd yelled "Pfui."

Fleischhauer loved to quote authorities. His chief source was Theodor Fritsch. It is this very Fritsch, as was pointed out in court, who had been condemned thirty times by judicial authorities for various offenses. Two of his more notorious cases were worth recalling. A few years ago when Dr. Schacht, the present financial prop of the Hitler regime, was president of the Reichsbank, Fritsch said the Reichsbank was only a counterfeiter's lair. He also once offered a prize of 10,000 marks to any one who could prove that his copy of the Jewish law code, the *Shulchan Aruk*, was a forgery. Ludwig Hollaender, well-known Jewish apologist, proved it to the court's satisfaction, which then ordered the money paid to him.

Weininger, Aron Briman, and Siegfried Trebitsch, all Jews, were also quoted by the Nazi expert. What a strange assortment of men: Weininger, brilliant young philosopher, a psychopath who committed suicide at the age of 23; Aron Briman was sent

to jail for forgery; and Siegfried Trebitsch felt he was being hounded by "a secret Jewish world conspiracy that wanted to destroy him through an electro-magnetic current."

After two weeks of Nazi haranguing the court was disgusted and impatient. The chief defendant, the Swiss Nazi leader, Theodor Fischer, never appeared for the trial but remained in Germany. One of the defendants, a Mr. Haller, was penitent. He complained pitiously that the Jews refused to do any more business with him. People even called him a Jew because he had a crooked nose. "I'm through with people who judge a fellow by his nose," he said plaintively.

The decision rendered by the judge on May 14, 1935, was a complete victory for the Jewish plaintiffs. The chief Nazi agitators were found guilty and fined; the *Protocols* were classed as scandalous, prohibited literature, and were denounced by the judge as "a forgery, a plagiarism, a ridiculous nonsense." "Freedom of the press stops," he said, "where villainy begins."

The climax of the trial was reached, I believe, when Loosli, the impartial expert, repeated the words of his old friend Zola, the defender of Dreyfus: "Truth is on the march and nothing can stop it!"

10,000 Jews Quit Damascus

(Continued from page 391)

there are hardly 4,000 left. North and South America, of course, attracted most of the emigrants. One claimed that Buenos Aires alone has more Damascus Jews than Damascus. On all sides we were asked to send regards to relatives now living in New York.

What caused this wholesale flight? It was not anti-Semitism, for although the Arab in Damascus may look down upon his Jewish neighbor, he does not maltreat him. One might suspect that an incident like the Damascus Blood Accusation of 1840, which aroused the indignation of the entire world, would leave behind it a tradition of hate. But with the Oriental, even five years constitute an indefinite stretch of time, and few natives, Arab or Jew, are even aware of an event which happened little less than a century ago.

The reason for the emigration is economic in nature. With the destruction of the general economic basis of Damascus, Jewry, too, has

suffered. The handicrafts of Damascus are organized almost on a guild system. Each section of the population had its own skills and trades, passed down from father to son. The Jews to this day are expert at making ornamental copper utensils. What traveler in the Orient has not brought home a highly decorated hand-made copper plate or tray originating with the Jewish artisans of Damascus? Added to this, one must not forget that Damascus, one of the oldest cities in the world, is also one of the most fertile. The waters and fruits of Damascus are justly famous.

Thus Jewry, along with the general population, always enjoyed a certain prosperity. The bare exteriors in the Jewish quarter do not prepare one at all for the beautiful courtyards within. The Jew of Damascus loves to sit after the heat of the day in his courtyard, next to his large gushing fountain and pretty Oriental garden, while he smokes his narghilla, a pipe about six feet long through which liquid tobacco is drawn from a bottle resting on the floor. We were shown one courtyard decorated with gold and costly marble which was little short of princely. On the doorway

was carved a rhymed Hebrew inscription beginning:

*"Within these portals
May sorrow not enter."*

But the general world condition and the impossibility of competing with the machine have reduced both Jew and Arab in Damascus to poverty, and the splendor that one sees is only the splendor of bygone days.

Damascus has figured in Jewish history and possessed a Jewish population from time immemorial. In modern times the largest single Jewish influx was after the exile from Spain in 1492. The old Spanish Synagogue built by those immigrants, but constantly remodeled, is the most interesting structure in the Jewish quarter. Today, however, one can identify those families of Spanish origin only by their names. There is only one Ashkenazic family living in the European suburb called Salahiya.

In dress, in language, in culture, and in physical characteristics the Jew cannot be told apart from his Arab neighbor. His attitude toward woman is similar, although, of course, she is not made to wear a veil. His treatment of his child is no gentler

than that of the Oriental. It is hard for the Westerner to understand what a radical step it was for the youth to discard the fez, or to form clubs where both boys and girls were permitted to join.

As in nearly all communities where the Jew is segregated, the tenets of orthodoxy are still observed. But it is an observance based on convention, and not on conviction. Within the Jewish quarter, for example, nobody would dare violate the Sabbath or dietary laws. Outside of the Jewish quarter one may violate any law with impunity. Even within the Jewish quarter there are several practices that would not be approved of by rabbinical authorities, which Damascus Jewry permits, probably out of ignorance. We were quite surprised on Sabbath, for example, to be asked for a donation by the Sexton of the Spanish synagogue. He firmly and quite rudely refused to accept our excuse that the "Shiknozi"—Ashkenazi—does not carry money on Sabbath, until finally one of the Hebrew teachers, whose acquaintance we had made in Jerusalem, came to our rescue by depositing a few coins in the box.

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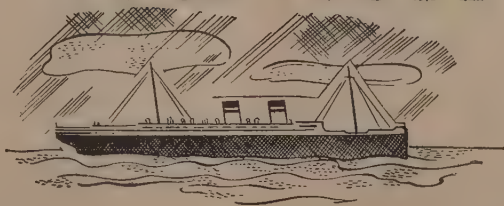
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There was a time when Damascus was ministered to by learned rabbis who had received their training in Tiberias. The present religious head of the community, however, is a Dayyan who possesses little more knowledge than the ignorant layman, and who partly makes a living from fortune-telling. Slightly conscious of the fact that the latter is not in keeping with Biblical or Talmudic law, he has offered to discard fortune telling if the community increases his salary, which they have refused to do. The situation is all the more unfortunate when one realizes that the Jewish court has wide jurisdiction over commercial transactions, marriage and divorce, as well as ritual. When a particularly difficult question arises, the Dayyan refers to the Palestinian teachers in Damascus.

Thus, Damascus Jewry is definitely on the down grade economically, numerically, and religiously. The only ray of hope is the gospel of Zionism which has already aroused great enthusiasm among the youth.

The Jewish Pied Piper

(Continued from page 393)

few minutes. Open windows admit sunlight. They remain closed in winter, however, since cold drafts might cause an epidemic of pneumonia.

Long rows of thousands of cages house the fluctuating stock of 15,000 rats. These cages, tier on tier, are

separated by aisles along which attendants trundle food carts. The men stop; open each cage door, petting the inmates while they fill the food-pots and rearrange the sawdust nests. The rats scurry about under the fingers of their human friends. But soon they settle down to their meals, "nursing" water from nipples of bottles, like infants, between mouthfuls.

You ask Yochelson: "What do they eat?"

"You'd be surprised," he replies, grinning. "They eat almost anything fit for human consumption. They won't always touch ordinary table scraps, unless mixed with fruits and vegetables. Just now my men are feeding them a combination of linseed-oil meal, oatmeal, corn meal, alfalfa meal, bone and meat meal, cod liver oil, graham flour, casine, powdered milk and salt." He paused for breath.

"That's the menu for today, you see. On Fridays we feed them scraps of gefülte fish—now, don't laugh, it's the truth! Celery, turnips, lettuce, carrots, corn and other vegetables are always cooked with care. Every week or so I mix iron and copper sulphate solutions in their food to purify their blood. Quite a luxurious existence, eh? Well, my 'pampered guests' require good food and attention to be fit for marketing."

Commenting on the birth and life cycles of his rats, the Pied Piper offers these vital statistics:

"A female can become inseminated at the age of sixty days. After 21 days, she casts an average litter of eight pups. Two days afterward, while still nursing the first litter, she may again become pregnant. Thus, within 23 days, though less than three months old, she may be the mother of sixteen pups. I've occasionally seen 15 or 16 pups in one litter, instead of the average eight. One rat's annual production may thus be 100 or more."

At 25 days of age, the pups are taken from their mothers. Sexes are separated, some put into cages for future breeders, others prepared for market.

Upon receiving an order from an institution of research, the Pied Piper directs attendants to remove the most healthy albinos from cages in the male or female section. Each cage's tag states the age, sex and weight of the inmates. They are removed, reweighed by grams, and placed inside specially-built screen boxes filled with excelsior.

Instantly, they burrow and disap-

pear into the shavings. Later, the poke their heads above the surface. Their mouths bristle with pink teeth, whiskers wiggle expectantly, muzzling the food beside them. Soon the tiny travelers dare to crawl atop the excelsior and chew the corn, bread lettuce and potatoes. They need no water, since the potatoes and lettuce furnish the necessary moisture required en tour.

Arrived at their destinations, the rats are inoculated with various diseases or food tests. Their bodies become living laboratories. Attempts are made to cure them with new drugs and chemicals. If successful, these are tried on humans. Meanwhile, the rat patients' actions and reactions require constant attention, accurate charts registering chemical change and pneumonia. Greatly immune to most surgical infections, the rats are operated upon again and again.

And back in Good Hope, D. C., the Jewish Pied Piper waits, eager to learn what has happened to his latest shipment. He is always hopeful that science will wrest secrets from their martyred bodies; secrets that will restore and maintain the health of humanity.

The Nazis Turn Heathen

(Continued from page 394)

"We believe that God has revealed Himself to us in our German blood and conscience, in our German history and country. This is our German belief. Therefore, we call ourselves 'German Heathens.' The term 'heathen' has for us no degrading meaning, but it is a title of honor. We are proud of our German religion, and our Nordic heathendom."

"Since we oppose the Jews in politics, economics, art and jurisprudence, we cannot any longer accept our religious beliefs from them. Since nations and races differ, we do not believe in the possibility of an international religion of humanity. We German heathens, therefore, do not want a foreign Jewish religion in Germany. We no longer believe in the Holy Ghost, we believe in the holy blood."

"The basis of Judeo-Christian teaching is the doctrine of original sin; the fundament of our heathen conception of life is the belief in the value of healthy blood. According to Christian teaching man is conceived and born in sin. According to German belief we are born of God and grow according to His will. The myth of Jewish Christianity reads:

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sin and salvation; the myth of Nordic Heathendom is blood and honor.

"German youth find their ethical background no longer in the Bible, but in their knowledge of heredity and race and in their belief in Germany. He who carries the racial idea to its final conclusion must turn away from the predominance of the Jewish foreign religion in every form, whether Catholic, Protestant, German Church or German Christianity."

The ambiguity and deceitfulness of National Socialism is nowhere more evident than within the sphere of religion. Whereas the official platform of the National Socialist party, as well as the declarations of some of the leading personalities of the Third Reich, uphold the belief in positive Christianity, pledging its preservation, the same party tolerates and even encourages derision and mockery of the Bible and cardinal Christian beliefs.

It would be a mistake to think that the adherents of the New German Heathendom are only students and other immature young people. These views and theories are promulgated by leading German theologians.

At present there is at least some opposition to this religious barbarism. But the preachers of "Teutonic Christianity" and "Nordic Heathendom" occupy the key positions in the religious organizations of Germany.

At the rate things are happening, Germany is rapidly approaching the state of moral civilization which Tacitus found nearly two thousand years ago and which he described in his "Germania."

The Printed Page

(Continued from page 409)

which is considered a model one. Moreover, the institution has a national reputation.

Now its president has written an absorbing chronicle of the School's history. Beginning with a fine and well-deserved tribute to Dr. Krauskopf, he traces the early struggles of the institution, its growth, and its achievements. The National Farm School is non-sectarian; it teaches modern, scientific farming. Jews may well be proud of their active participation in building such an institution into what it is today. The book is pleasingly illustrated with many photographs.

The Boy of Cordova, by Abraham Burstein (Bloch) \$1. All during this year, the grown-ups have concerned themselves with the celebration of

Moses Maimonides's 800th birthday. Learned essays and public addresses have been written and delivered on the great sage's philosophy and medical achievements.

For the benefit of the children, Rabbi Burstein has written this delightful and entertaining account of Maimonides's boyhood. The first sentence is the key to the book: "Moses the son of Maimon was one of the most brilliant boys that ever lived." We see Moses being taught by his father, the rabbi; his boyhood environment; his adventures with his friends, Joel and Samuel; the redemption of Jewish slaves by the wealthy Jews of Spain; Moses's early practice of medicine; and finally the flight from Spain. Interspersed throughout the book are vivid drawings by Reuben Leaf.

The Junior Prayer Book, Vol. 1, by Morris Silverman (United Synagogue) \$1. Rabbi Silverman has supplied a real need with this little book. In addition to services for Sabbaths, festivals, national and patriotic occasions, it contains abridged traditional services in both Hebrew and English which aim, among other things, to inculcate in Jewish children a deeper appreciation for the Jewish achievements in Palestine and the need for world peace. The volume also contains twenty brief services, selected readings from Jewish literature, and traditional and original prayers for practically every occasion.

The Oracle, by Carl Alpert, (G. C. Manthorne & Co., \$1.50) is a book of questions and answers about many phases of Jewish life and interest. In question and answer form, it is packed with information about Jewish organizations, statistics, personalities, institutions, history, ritual, language, etc., etc.

NEW YEAR'S day was the only day during which a Jew of the old ghetto of Frankfort could enter the city hall through its front door. At all other times he was forced to use the rear entrance.

JEWES were forbidden to have Christian servants, according to a Christian law of the Middle Ages. And, according to a Jewish law of the same period, it was unlawful for a Jew to dress like a Christian.

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THE PRINTED PAGE

JEWS UNDER THE SOVIETS

Sussman Sees It Through, by David Goldberg (Bloch) \$2.

THIS is a strangely interesting book.

It has no particular form. Conversation, narrative, exposition, exhortation, philosophy, history, Marxism, mysticism, and pilpul are assembled in peculiar juxtaposition, and yet the result is a volume that is both readable and provocative. Goldberg has an appreciation of Jewish values that is indispensable to a fair interpretation of what is happening to the Jews under the first Communist regime in history.

Through the eyes of Sussman, a fictionalized character, the author describes the transformation of the Jew in Russia. Sussman was a *shochet* and later a *malamed* under the old regime. Then the Revolution emancipated him. It liberated his soul from the fetters of orthodoxy and his body from persecution by his anti-Semitic countrymen.

He admits realistically the shortcomings of Russian Communism, but believes that it holds out the only hope for Jewry. "We Russian Jews are a great long distance yet from happiness, since not all the waste places have as yet been rebuilt; but I can truthfully say for myself that never before have I known such peace of mind, and never before was such peace of mind possible for the Russian Jew as I know today."

Goldberg maintains that a new kind of Judaism is evolving in Russia. It is not, he claims, the religion based on class stratification, in which the rich get the best seats in the synagogue. It is not a religion directed toward appeasing a wrathful and terrifying God. It is not the Judaism based on the *golus* complex which moved the Jew to feel homeless everywhere but in Palestine. This Judaism is nothing more nor less than the sum total of Jewish experience in the Soviet Union:

"Under this new conception, the part which the Russian Jews are now playing in their new milieu, the physical and spiritual struggles which they experience while their beings are recast to fit the new mold and their souls tempered to the new outlook, if it will be epitomized in literature, music, and folk-ways; if they will be moved to articulate the



new social outlook through new philosophies, new proverbs, and new psalms—whatever will accumulate as a result of such epitomization—that will be Judaism."

There is much in this unusual book that is profoundly interesting and true. The author is fair in presenting the various aspects of the Jewish transformation in Russia. He confirms with new illustrative material the conclusion that the Jew who has been willing to surrender his traditional Judaism and to accept the Communist outlook has found there a complete freedom, equality, and opportunity, unknown to Jews in other lands.

PHILIP S. BERNSTEIN.

THE ROAD TO A JEWISH STATE

Self-Government of the Jews in Palestine Since 1900, by Moshe Burstein (Bloch).

THE readers of this volume, which looks like an expansion of a Ph. D. thesis, will be few, although we can promise all research workers a mine of information in the footnotes as well as in the text. The author has attempted to set out, what is still an obscure field of inquiry, the gropings of Palestinian Jewry towards political self-expression as well as towards communal self-government. The two are interdependent, and both together are more or less pendant to the will of the Palestine Administration, which is wig-wagged from Downing Street, London. Of this later phase the author says: "Despite the apparently favorable position granted the Jewish Agency in the Mandate and the access to the British government in London granted to the Executive of the Agency, the position of the Jewish Agency in Palestine has been neither very favorable nor clearly defined."

Because the Jews are groping toward forms, the details show that in the elections to the Assembly of Pales-

tine there is a great tendency to split into factions; in 1927 there were 20 parties, in 1931 they had been reduced to 16. On the other hand, these same details display the instinct for order and the willingness of the Jews to tax themselves to the extent of \$30,000 a year to create a representative body with local affiliates, as well as to establish a rabbinical council and provide for rabbinical courts. Jews are not generally credited, by themselves, with the passion for centralization, yet here it is plain that in 1931 about a hundred thousand adults, fully fifty per cent of the Jewish population at that date, voluntarily enrolled as voters in order to create an Assembly. The newspapers, that being the business of news gatherers, accentuate the friction in Palestinian Jewry; this somewhat colorless book unintentionally demonstrates that the more determined passion is in the opposite direction. Considering that the Jews in Palestine come from seventy lands and are overwhelmingly immigrants, their keen interest in self-government and the sacrifices made to establish it merit more attention than has heretofore been accorded it. Any fairly eloquent lawyer could spell-bind an audience with the facts he can dig from this unpretentious volume.

JACOB DEHAAS.

PARADISE LOST

Heritage, by Jesse M. Joseph.

ANTI-JEWISH prejudice, in the opinion of Mr. Joseph, is the result of ignorance on the part of Gentiles concerning Jewish realities. In this book the author therefore sets out to describe just what Jewish rites, ceremonials, customs, and ways of life are.

To list such things, after the fashion of encyclopedias, would have resulted in a dry book that few would have read. Therefore, Mr. Joseph chose to weave them into a tale. It is not a remarkable tale, but it serves very well as the vehicle for his purpose. Almost too well.

The story begins in the early 19th century, with Meyer Greenhut, his wife, and baby daughter, Miriam, driven from their home in a German village to the ghetto of a German city. This gives Mr. Joseph the opportuni-

ty to describe early German anti-Semitism, ghetto life, and the rearing of a Jewish maiden. Later, with Miriam's marriage, we learn all about the institution of the *shadchan* (marriage broker), the wedding ceremonial, and (because she becomes the mother of two sons) all about the Orthodox training of Jewish boys from birth to adolescence.

Miriam becomes a widow, and emigrates to America with her children, and we are introduced to the joys and sorrows of a German Jewish immigrant of the middle 19th century. Her sons grow up in Baltimore, fight through the Civil War, learn to love America, prosper in business, marry, and have children of their own, and grand-children. Here, the opportunity is afforded the author to tell something of business methods and customs of the time.

Until the very end of the book, each generation is described as receiving its Jewish heritage from the preceding generation. Miriam's eldest son, Noah, becomes a devout Reform Jew in Cincinnati; his children are what we now call "lukewarm" Jews. The book ends on a discouraged note: "Noah's grandchildren had little opportunity to learn or appreciate their history. They regarded their grandfather Noah as too old-fashioned to understand their problems. So, profoundly ignorant of their proud history, they grew to regard their religion more or less as a handicap, not realizing that the past which they were so anxious to forget was the most remarkable record of stubborn courage under persecution that the world has ever known."

The chief weakness of the book is that it is too obviously merely a vehicle for the description of Jewish customs and rites, which are not sufficiently integrated with the plot to make it a smooth-flowing work. The basis reasons why Noah's grandchildren turn away from their Jewish heritage are not given in sufficient detail, and the reader gets the feeling that something is missing, that the author thrust his hand into the action and steered the characters arbitrarily instead of letting them work out their own destinies according to the inner logic of events.

However, because of its valuable and accurate Jewish information, it is an excellent book for such parents as the children of Noah to give to their sons and daughters.

EDWARD E. GRUSD.

JUDAISM AGLOW

Judaism, An Analysis and an Interpretation, by Dr. Israel H. Levinthal (Funk & Wagnalls).

IN this series of charmingly-worded lectures, an ardent Jew presents a radiant encomium on Judaism. As pictured in this book, Judaism surges with appeal to the contemporary American mind. It is amazing how anything so ancient and so diversified as Judaism should, at the same time be, in all of its features, so consonant with the predilections and preconceptions of multitudes residing in the United States today.

The views in these lectures are set amid an abundance of fascinating quotations from Hebrew literature, chiefly from the Bible, the Talmud, and the Midrash.

Particularly revealing is the chapter entitled, "Is Judaism in Conflict with Science?" in which the author conveys what many of us have long surmised. Alluding to the Scopes trial of 1925, he observes: "The Church throughout the land was astir—it was a 'battle for the Lord!'—the Bible had to conquer its adversary, Science!" Jews of the most orthodox tendencies, nevertheless, laughed at this exhibition of medievalism.

No less appealing are the chapters, "The Attitude of Judaism Toward Labor" and "The Attitude of Judaism Toward the Laborer." Modern liberals will find Judaism as expounded here fully in accord with their dominant convictions. Especially fervent is the author's tribute to the Zionist movement and his plea that the interests of Judaism as a religion and those of the Jewish national renaissance are identical.

One must approach this volume not in a critical but in a receptive mood. Given such an approach, the reader will derive edification, stimulation, and enjoyment.

ABRAHAM CRONBACH.

SHORTER NOTICE

A Unique Institution, by Herbert D. Allman (printed by the Jewish Publication Society.) In 1896, Rabbi Joseph Krauskopf, of Philadelphia, founded the National Farm School, at Doylestown, Pa. The school began with a handful of boys (only eight were graduated in 1901) and a faculty of five. The farm itself consisted of only 122 acres, and on it stood a few necessary buildings. Today the school has 190 students, a faculty of 25 specialists, and a 1200-acre farm

(Continued on page 407)

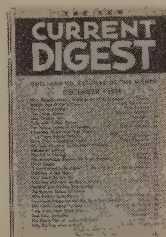
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NEWS OF THE LODGES

New Lodge Season Opens As Hot Summer Ends

LODGES everywhere in the United States and Canada—nearly 400 of them—are bestirring themselves in preparation for another active season of Jewish work as the long, hot summer ends. Ten B'nai B'rith Hillel Foundations will soon open their doors again. The newest will be established at Penn State College this autumn. A. Z. A., after a wonderful convention in an Ozark Mountain camp, is ready for work. The Anti-Defamation League, which slumbereth not nor sleepeth, has had no vacation, for it is alert to defend Jewry at all times. The same is true of the Supreme Lodge, the officers of which labored throughout the summer months unremittingly. The outbreak of fresh Fascist terrors in Germany received their immediate attention, in addition to the routine work which goes on in all seasons.

Many B'nai B'rith lodges sponsored picnics during the hot months. A few of them have sent in reports. The recently formed Greenville (S. C.) Lodge No. 1186 voted to hold such affairs annually, and got a good start by staging a very successful one this summer.

A near-picnic was held by Edward Lasker Lodge No. 347, Tyler Tex., when the group met at the country home of Brother Leonard Bruck.

B'nai Sholem Lodge No. 754, Wynne, Ark., held a picnic and rally addressed by Brother Louis Cohen, Fort Smith, Ark. Three hundred attended from the town and surrounding cities.

Under the chairmanship of Brother Max Stone, Mahoning Lodge No. 339, Youngstown, O., together with its A. Z. A. Chapter and Women's Auxiliary, had a very enjoyable outing.

For Your Own Good!

PLEASE report promptly each time you change your address. Notify your local lodge secretary; all secretaries are urged to send such changes in to the Magazine office immediately. Otherwise you may miss one or more issues of the Magazine.—*Editors.*



The Deadline

FREQUENTLY lodges submit lodge news material on the 15th or 20th of the month and wonder why it does not appear in the following issue. *The deadline is the 5th of each month.* That means that all material intended for the October issue must be in this office by September 5. Copy for the November issue must arrive here October 5. And so on. Please observe this deadline and avoid disappointments. Lodges are urged to send good, clear photographs as well as news.—*Editors.*

Women of District No. 2 Active During Summer

EBN EZRA Auxiliary, St. Louis, held board meetings throughout the summer. During June they held two fund-raising affairs as well as a joint social gathering with the men's lodge. In July the women entertained the children of the Jewish Orphan Home at Forest Park Highlands.

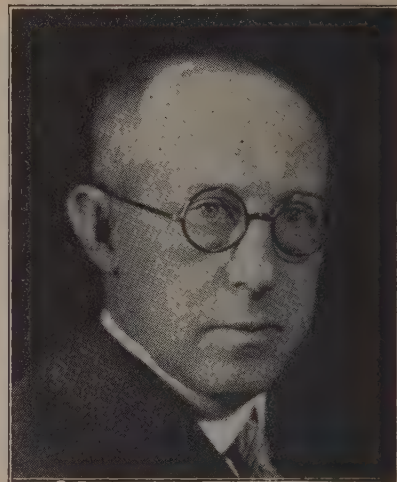
The Fort Wayne (Ind.) Auxiliary staged an enjoyable outing at the home of its president. The Auxiliary will help entertain the state convention at Fort Wayne this month.

A basket picnic netted Cape Girardeau (Mo.) Auxiliary \$50 for various B'nai B'rith projects.

Missouri Lodge Auxiliary, St. Louis, cooperated with the men's lodge in holding a dinner dance at the end of July. A card party is scheduled for October 14. Meanwhile, the women are planning many charitable and educational activities.

SONS of Lebanon A. Z. A. Chapter No. 194, Los Angeles, installed its officers at a recent joint meeting with its sponsor, Cedars of Lebanon Lodge.

James N. Rosenberg Joins New York Lodge No. 1



James N. Rosenberg

JAMES N. ROSENBERG, brilliant New York attorney and one of the outstanding Jewish leaders of the country, was recently initiated into New York Lodge No. 1. A special program marked the occasion.

Myron Sulzberger, Jr., president of the lodge, introduced Brother Rosenberg to the membership. Brother Rosenberg, acknowledging the introduction, declared that what had always impressed him about B'nai B'rith was the calm, studied, and mature judgment exercised by the Order in the approach to and solution of problems affecting Jews everywhere. He said he was especially interested in the work of the B'nai B'rith Anti-Defamation League.

Duluth A. Z. A. Provide Scholarship By Farming

DULUTH CHAPTER No. 20, A. Z. A. has gone native. The boys are tilling two and a half acres of land donated by Mr. Victor Cowl. Potatoes and peas are the crops; profits from their sale will be used as a scholarship to send a Jewish youth to the National Farm School.

The project is being closely watched by the A. Z. A. American-Jewish Economic Commission.

Duluth Chapter publishes an unusually well-edited and interesting mimeographed bulletin, *Ha-Zman*, half in English and half in Hebrew.

District No. 4 Approves Palestine Upbuilding and Adopts New Constitution at 72nd Convention

IN HONOR of the 75th birthday of President Alfred M. Cohen, District No. 4 increased its membership from 6,000 to more than 8,000, it was revealed at the 72nd annual convention of District Grand Lodge No. 4 at Los Angeles.

A new constitution, made necessary by Constitutional changes in the Order itself at the recent Supreme Lodge Convention at Washington, was adopted. Brother Edgar C. Levey, Hillel Foundation Commissioner of the District, gave a comprehensive report on the Hillel Foundations.

The message of Brother David Blumberg, retiring president, was received with acclaim as one of the best in recent years.

A luncheon, held on the second day of the convention, was featured by the presence of Governor Frank Merriam, Eddie Cantor, and other celebrities.

Two executive sessions were held. At the first, the work of the Anti-Defamation committee was reported on and discussed. At the second, a resolution endorsing the boycott on German goods and services was introduced, but because of the announced policy of the Supreme Lodge it was referred to the incoming general committee for further study.

The District reaffirmed its approval of the work of Palestine upbuilding and expressed its satisfaction at the progress made in the settlement of German refugees there.

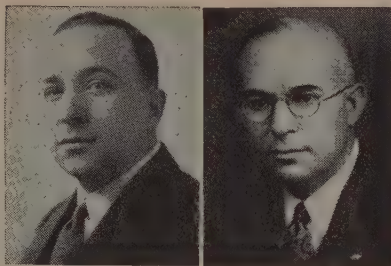
A committee was appointed to tabulate data on Jewish veterans of American wars. A recommendation, made by both the District president and District secretary, that Americanization work be undertaken by local lodges, was approved. The local press lauded this action highly.

The constitution was amended, creating as life members of the general committee all District past presidents and life members of the Grand Lodge by service.

A recommendation by the A. Z. A. committee, that three original secretaries of the Western Conference be appointed, was adopted.

Brother Monroe Friedman, past president of the District, who had just returned from a brief European visit, described what he had seen in Germany.

The incoming president was authorized to appoint a committee of



Left: P. Allen Rickles, president-elect of District No. 4; right, David Blumberg, retiring president.

three to bring before the membership the value of including in wills bequests to the various activities of the Order.

The traditional banquet, a gala affair, was held in Biltmore Bowl, with 1400 present. Rabbi Edgar F. Magnin, Los Angeles, delivered the principal address.

P. Allen Rickles, Seattle, was elected president; Jefferson E. Peyser, San Francisco, first vice-president; Jacob J. Lieberman, Los Angeles, second vice-president; Edward A. Zeisler, San Francisco, secretary; and Harry K. Wolff, San Francisco, treasurer.

After a spirited contest, Butte, Mont., was awarded the 1936 convention.

District No. 4 Women Get 1000 New Members

ONE thousand new members have been added to the roster of Women's District Grand Lodge No. 4 during the past year in honor of the

75th birthday of President Alfred M. Cohen, it was revealed at the recent annual convention, which met jointly with the men's District at Los Angeles.

The report of the retiring president, Mrs. Amelia Ravinsky, also showed that four new senior auxiliaries and four new junior girls groups had been formed during the last twelve months, bringing the total of the former to 36 and the latter to 21.

The Children's Tubercular Clinic on the grounds of the Ex-Patients' Home in Los Angeles was presented to the institution by the Women's Grand Lodge with an appropriate program, attended by both the men's and women's conventions. The building was erected at a cost of \$7,500 and will be equipped to a large extent through the generous pledges of B'nai B'rith members and friends.

Fifteen scholarships, totalling \$900, were granted from the D. Solis Cohen Scholarship Fund, to aid worthy students, and a \$100 scholarship was awarded the Hebrew University in Jerusalem. The Women's District raised \$2,553 for Wider Scope during the year, and added to the California Hillel Foundation library, which now has 1000 volumes.

Mrs. Bessie Schwab, Los Angeles, was elected president for the ensuing year.

Historic Service of B. B. Described at Convention

MRS. LAURA FERGUSON, Los Angeles, delivered an address at the District No. 4 convention at Los Angeles, in which she said:

From 1843 to 1865 B'nai B'rith



District No. 4 Convention luncheon at the Biltmore Bowl, with many notables present.

was responsible for the founding of synagogue life in America. It was the coordinating influence that helped join those of various religious beliefs and racial origins together so that they could speak more effectively as brother to brother, so that organization could speak to organization, so that Jews could speak to non-Jews, and so that, in their solidarity, their voice could be heard at the seat of our government. This chapter, entitled "Religion," was the basis for B'nai B'rith, for then as now a deep spirituality dominated each motive.

The second phase was "Welfare," and concerned itself from 1865 to 1895 with the creation of philanthropic projects which have come to be used as models for all unit activities. As these activities reached fruition they were handed over to local groups, and B'nai B'rith has gone on its way to point the path to further progress.

The third episode, "Health Work," is perhaps paramount. Flung high on the banner of the world's great achievements are the national health projects where heartease has replaced heartache, where faith has replaced hopelessness, where healing has become universal. The National Jewish Hospital at Denver was the fore-runner. Recent experiments there with tuberculosis serum bid fair to eradicate the dread white plague from the face of the earth.

The program swings into the present and deals with "Education," which divides itself into two sections. Since 1924 the Hillel Foundations have left their mark on university campuses. Hillel safeguards Jewish youth, teaches them the rich beauty of Jewish tradition, prevents pitfalls, creates leaders.

The second phase of the educational work is that of the Anti-Defamation League; it has interpreted Judaism to Jew and non-Jew alike.

And side by side, need answering need, the women of B'nai B'rith have marched to aid their men.

BROTHER SYDNEY J. SILVERSTEIN, past president of Oaklan (Cal.) Lodge No. 252, was guest of honor at the recent past presidents' program of his lodge. The first Jew in many years to hold the post of Grand Chancellor of the Knights of Pythias, Domain of California, Brother Silverstein has just completed his term.

170 Delegates Attend One of Largest and Best Conventions Ever Held By District No. 6



Left to right: I. B. Padway, president-elect, and Arthur Brin, retiring president, of District No. 6.

THE 67th annual convention of District No. 6 at Minneapolis was one of the largest and best ever held by that District, in the opinion of the majority of the 170 delegates and many visitors who were present. The keynote of the event was the need for pointing out to the non-Jew that the Jew only seeks to take his part in meeting the general obligations and objectives of American citizenship, while combating all slanders and libel against the Jewish people.

Reports showed that the District had not only reinstated many delinquent members, but had increased its membership during the last two years.

A plan was proposed that educational institutions throughout the country be studied with the view to directing Jewish students away from the larger to the smaller institutions and urging upon them a diversified training. This is one of the objects of the Hillel Foundation Bureau of Research, which was recently organized.

Brother Henry Monsky, Omaha, Member of the Executive Committee, gave a forceful report on the state of the Order, while Brother Sigmund Livingston discussed the problems of the B'nai B'rith Anti-Defamation Commission, of which he is Chairman.

Brother Amos Deinard, Minneapolis, was toastmaster at the convention banquet. Governor Floyd B. Olson of Minnesota and Jacob Billikopf, well-known social worker of Philadelphia, were the principal speakers. Brother Arthur Brin, retiring president of the District, was presented with an engraved testimonial for his loyal work in the Order.

Brother Fred Bernstein, Chicago, reported on both the Hillel Foundation and Wider Scope of District No. 6.

"The Wider Scope campaign has been much more satisfactory this year than in prior years," he declared. "We are gradually being accepted into various Federations. At present we are included in those of Des Moines, Omaha, Peoria, Champaign, St. Paul, Minneapolis, Lincoln, and Detroit.

"I call your attention especially to the splendid work which was done by the women's auxiliaries. They contributed the sum of \$1,232.20, which represents more than ten per cent of the total raised in the District."

Brother Bernstein also praised the Wider Scope work done by Austin Lodge of Chicago, headed by Brother Ben Rubenzik. He declared that Hillel, A. Z. A., and the Anti-Defamation League are the three chief activities of the Order, that none of them is supported by lodge dues, and that unless the Wider Scope campaigns are successful these activities will suffer.

"Great strides have been made in the work of the Hillel Foundations in the last year," said Brother Bernstein. "They are doing a splendid and worthwhile work in the way of Jewishly educating our Jewish students in the various universities. They have benefited tremendously because they are under the guidance of full-time Directors who have the respect of the Jews of America."

Brother I. B. Padway, of Milwaukee, was elected president of the District, succeeding Brother Brin. A handsome silver set was presented to Brother and Mrs. Brin by the delegates.

Fred Bernstein, Chicago, was elected first vice-president; Dr. A. Greenberg, Omaha, second vice-president; Otto G. Felton, Chicago, secretary; and William Bensinger, East St. Louis, Ill., treasurer.

Women of District No. 6 Convene in Minneapolis

FORTY-TWO delegates, representing a dozen auxiliaries in District No. 6, met in Minneapolis conjointly with the men's convention. The sudden illness of Mrs. B. B. Bolotin, District secretary, seriously

handicapped the work of the convention.

Mrs. A. G. Laufman, retiring president, read an inspiring message, in which she pointed out that through the tireless efforts of Mrs. Rose Turner, chairman of membership, and the efficient system of organizing auxiliaries worked out by Mrs. Fannie Levin, the membership almost trebled; there were 610 members in 1934, and 1500 at this time.

Recommendations were adopted that a speakers' bureau be established; that the term of all officers (with the exception of the secretary and treasurer) be limited to one year; that the per capita tax be raised from 75c to one dollar; and that the work undertaken by the auxiliaries in behalf of the Hillel Foundations be continued.

It was decided to enroll young women from the age of 16 years up into junior groups.

Mrs. Fannie E. Levin, Chicago, was elected president; Mrs. L. T. Herzon, Chicago, first vice-president; Mrs. N. Metzger, Detroit, second vice-president; Mrs. B. B. Bolotin, Chicago, secretary (third term); Mrs. N. Andich, Rock Island, Ill., treasurer; Mrs. Mollie Zimpler, Beloit, Wis., historian; Mrs. A. G. Laufman, Chicago, counselor.

MMARTIN H. GOLDSTEIN, 13, son of Brother Robert Goldstein of Portland, Maine, was the winner of the annual Civitan Essay Contest in his school. He competed against 300 students; the subject was "The Increasing Need of Good American Citizenship."

Arizona Lodge Expands in Size and Activity

ARIZONA LODGE No. 960, Phoenix, now has 100 members and looks forward to a year of unprecedented activity. There are only 150 Jewish families in Phoenix.

The lodge obtained 24 new members and reinstated six in a recent campaign. The degree team of Los Angeles Lodge No. 487 came to Phoenix and exemplified the ritual in impressive fashion. Brother Morris Gerst, president of the lodge, was chairman of the evening; Brother David Coleman of the Los Angeles team delivered a splendid B'nai B'rith address; and a telegram of congratulations was received from Brother David Blumberg, junior past president of District No. 4.

10th Hillel Foundation to Open Soon at Penn State; Three New Directors Appointed by Commission



Above, left to right: Rabbi Harry Kaplan, Ohio State, and Rabbi Ephraim Fischhoff, Penn State. Below: Rabbi Abram V. Goodman, of the University of Texas.

B'NAI B'RITH'S first "minyun" of Hillel Foundations will be attained with the opening of the 10th unit at Penn State College this autumn. Three new Directors for Foundations have been appointed by the B'nai B'rith Hillel Foundation Commission.

Rabbi Ephraim Fischhoff is to be the first Director of the new Foundation to be established this autumn at Penn State College. He received his M. A. from C. C. N. Y., and his rabbinical degree from the Jewish Institute of Religion in 1928. For several years he served as rabbi of Temple Emanuel of Englewood, N. J. He is a graduate of the Teachers' Institute of the Jewish Theological Seminary, has a degree of Master of Hebrew Literature from the J. I. R., and will soon receive his Ph. D. from Columbia. For three years he was lecturer at Rand School; he also taught in the City College of New York; and is an accomplished linguist, lecturer, and writer.

Rabbi Harry Kaplan, of Pittsfield, Mass., will be the new Director of the Ohio State Hillel Foundation. He graduated from the J. I. R. in 1927, and has had considerable experience in the ministry and in teaching young people. He developed a languishing congregation into one of the finest in Massachusetts. He has taught occasional classes at Smith and Amherst Colleges.

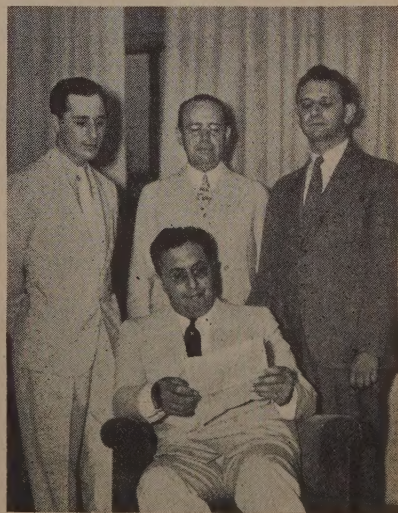
Rabbi Abram V. Goodman, of Boston, was appointed Director of the Foundation at the University of Texas. A graduate of the J. I. R. in

1928, he served as rabbi in White Plains, N. Y. for a time, and for the past five years has been in charge of the congregation at Cumberland, Md. He has served as president for two years of the Jewish Religious Teachers' Association of Maryland, Virginia, and District of Columbia. He has travelled extensively abroad, at which time he studied at the Hebrew University and the American School of Oriental Research in Jerusalem.

BROTHER ISADOR SOBEL, veteran president of the Erie Orphan Home, has been unanimously elected president of the Erie County Bar Association for the fifth consecutive year. He is the only lawyer to be elected to that post for a period longer than one year.

FOUR hundred and fifty alumni of the Cleveland Jewish Orphan Home attended the 67th annual meeting and reunion of the trustees, directors and alumni of the Home recently. Seventy children presented a colorful operetta after a dinner in the cottages. Colleen Moore, the movie actress, was a guest of honor.

Fred Lazarus, Jr., Columbus, O., was reelected president of the board.



Four presidents. Left to right, standing: Justin L. Sillman, president of District No. 2; Fred Lazarus, Jr., president of Bellefaire; Louis Schreiber, president of Bellefaire alumni. Seated: I. B. Padway, president of District No. 6.

HON. ALFRED M. COHEN, International President of B'nai B'rith, has been elected a National Co-Chairman of the American Palestine Campaign, fund-raising agency in America for the settlement of Jews in Palestine. In announcing President Cohen's election, Louis Lipsky, chairman of the board, said:

"The American Palestine Campaign is gratified to announce the election of Alfred M. Cohen of Cincinnati as one of the national co-chairmen of the fund-raising instrument in the United States of the Jewish Agency for Palestine. For a number of years Mr. Cohen has extended increasingly effective co-operation to the efforts for the upbuilding of the Jewish National Home in Palestine. His great Jewish zeal, devotion and sincerity have won the admiration of all who have watched his labors in the Jewish community.

"My associates and I are pleased that we shall have Mr. Cohen's co-operation and leadership in the great tasks that lie ahead of us in making full use of Palestine's possibilities for the absorption of great masses of Jews."

B. B. Council Formed in North Illinois

THREE hundred and fifty persons attended the installation of the Northern Illinois Council of B'nai B'rith lodges at Joliet. There are now three such Councils in the state: Northern, Southern, and Central.

Brother Joe Lewis, president of Joliet Lodge, is first president of the new Council, which is composed of Joliet, Elgin, Rockford, and Aurora Lodges.

Brother Richard E. Gutstadt, Chicago, Director of the Anti-Defamation League, was the principal speaker at the banquet, which attracted the largest Jewish gathering in the his-

tory of Joliet. Brother David Phillips, president of Kenosha Lodge, and Brother Louis Behr, District No. 6 General Committee member, were instrumental in the formation of the new Council.

Manuel P. Ostrow Heads Memphis Aged Home



Mr. and Mrs. Manuel P. Ostrow

MANUEL P. OSTROW is the new superintendent of the B'nai B'rith Home for the Aged at Memphis, Tenn. He has been very active in federation and welfare work, the care of orphans and the aged, and B'nai B'rith and Zionist activities. For the last three years he was superintendent of the Jewish Home for Aged of Rhode Island.

Mrs. Ostrow is working with her husband as matron of the institution. Formerly she was connected with the Henry Street Settlement.

Woonsocket Lodge Has a Proud Record

WOONSOCKET (R. I.) Lodge No. 989 was reorganized in 1930 with 19 members. Today it has 134 members in good standing, although the total Jewish population of the city is only 650. Brother Ashel Booth was chiefly responsible for this rebirth. The lodge is in a sound financial position.

Since its reorganization, Woonsocket Lodge has contributed nearly \$700 to Wider Scope; \$850 to the United Palestine Appeal; and \$700 to Congregation B'nai Israel, where it holds its meetings. It has an emergency relief fund for members, and has co-operated with the Travelers' Aid Society. It sponsors an active A. Z. A. Chapter, a fine choral group of mixed voices, and a B'nai B'rith glee club. Last year it organized a lodge in Providence, and continues to work with it. In addition it co-operates with the lodge in Pawtucket. This year it hopes to establish a women's auxiliary. A few weeks ago the lodge conducted a bazaar and raised \$560 in one evening for the local Hebrew school.


Over and above all these activities, Woonsocket Lodge has been active in many civic enterprises. In carrying out these activities, it is fulfilling its function as a live-wire B'nai B'rith lodge most creditably. Abraham E. Goldstein is president.

MRS. SAMUEL H. BERCH, beautiful Beverly Hills matron, has been chosen by Hollywood Lodge No. 1111 as the woman who has made the most outstanding contribution to Judaism and Jewry in Southern California. She was presented with an embossed resolution to that effect by Mrs. Adolph Sieroty, B'nai B'rith auxiliary leader; it was signed by Brother John R. Sahanow, president of Hollywood Lodge.



Mrs. Berch

Mrs. Berch has just ended her term as president of the Los Angeles Section, National Council of Jewish Women. Recently she was elected second vice president of the Hebrew Sheltering Home for the Aged, and she was also made a member of the board of directors of the Council of Social Agencies which operates the Community Chest. She is a member of the board of directors of the University Religious Conference of the University of Southern California, and is active in the sisterhood of Wilshire Boulevard Temple, in Temple activities, and in many philanthropic and social organizations. She is the wife of a prominent Southern California business man, and the mother of four charming daughters.



Bnai Brith

This is to certify that

Brother _____ of _____ Lodge No. _____

whose signature appears below, has paid dues in full for the year for which this card was issued.

Date _____

Secretary _____

Not valid unless signed by member

Here is one of the many bright ideas conceived by Brother Eddie Zeisler, Secretary of District No. 4. It is a card issued to those members in his District who pay a year's dues in advance. According to the West Coasters, such a card serves as a real stimulus toward such payments, and they recommend its use in other Districts.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

HAILS B'NAI B'RITH LEADERSHIP

Editors, B'nai B'rith Magazine:

Reading the March issue of the B'NAI B'RITH MAGAZINE, I found just as much of interest in it as usual.

I have decided to write a few words in praise of our Chief, President Alfred M. Cohen, who so ably and diligently leads B'nai B'rith to such a high place that today it is the outstanding Jewish organization in the United States. Under its splendid leadership it is performing the most wonderful work. We are glad, here in Modesto, that the President's stand concerning the World Jewish Congress was carried.

An example of what District No. 4 did under the leadership of Brother David Blumberg is the following: Speakers were sent throughout the District on Brotherhood Day. Modesto had the pleasure of having Brother Rabbi Goldstein and our District past president, George Lippman, on that day. The former spoke in a church before a mixed audience. Nothing in the world could have done more to improve the friendship of Jews and Christians in our small community than his address. Of course, we have very few problems, but it did a world of good just the same.

Our 45 Jewish families have contributed 73 members to B'nai B'rith. We are all interested in the fine leadership of our great Order. I wish that all Jews in America would join B'nai B'rith.

Modesto, Calif.

NATHAN E. PORTON, President.

* * *

JEW SUFFER OUTSIDE GERMANY

Editors, B'nai B'rith Magazine:

I congratulate you on your very fine MAGAZINE. It is really a pleasure to read and to see it, especially since you do not confine your articles to those of American interest.

Concerning Germany we all agree, but I fear that you are too optimistic if you think that anti-Semitism does not exist except in a limited degree in other West European countries. As a matter of fact, anti-Semitism does not appear in its brutal form in Holland, for instance. There it is more "refined" than in Germany. It is more hidden, but no less important than in Germany. And just as, in Germany before Hitler, the Jews did not understand their true position, neither do the Dutch Jews today understand theirs. They hope for the best and are doing nothing to stem the tide of Dutch Nazi propaganda (which is paid for and manufactured by German Nazis with money that Holland lent to Germany and which will never be repaid). And as a matter of fact, the government doesn't do anything to combat anti-Semitism, either. It even approves the situation somewhat, since the economic crisis is very great in Holland and its colonies, and a scape-goat always

comes in handy. This is the state of affairs in Holland and also in Belgium. There is no reason for not seeing things as they are.

(For obvious reasons, the name and address of our correspondent, who lives in Holland, cannot be given here. We do wish to state, however, that the B'NAI B'RITH MAGAZINE has not been "optimistic" about Jewish conditions in other European countries. Only recently we carried an authoritative article on the horrible conditions of the Jews in Poland, and editorially we have pointed out similar facts as they apply to other countries.—EDITORS.)

* * *

A CONTROVERSY ABOUT MUSIC

Editors, B'nai B'rith Magazine:

In your April issue, in the article "Jewish Batons Over America," by David Ewen, it is stated that Fritz Reiner is a Jew. I have not carefully read the article yet, but I glanced over the pictures. It is true that Reiner was born of Hungarian-Jewish parents, but he is a good Catholic. The person who did the most for music in America was Walter Damrosch. He created a music consciousness in this country. His father was a Jew and his mother a non-Jewess, but he never wore a cross on his chest.

The article leaves out a man who is doing much for music in America—Erno Rapee (Rappaport). Ormandy was another Hungarian Jew (Jeno Blau) who did not become a goy. Reiner ought hardly have been included. Zimbalist began conducting this year and is really a great musician.

Mr. Ewen makes a point of a conductor working without a score. That practise is as old as the hills; there is nothing marvelous about it. Why does Mr. Ewen mention only Ormandy in this connection?

Philadelphia. WILLIAM HIRSCH.

* * *

MR. EWEN REPLIES

Editors, B'nai B'rith Magazine:

My objections to Mr. Hirsch's letter are on the following grounds:

1. My omission of Erno Rapee and Walter Damrosch from my article was a conscious one. The article discussed only the symphony season in American concert-halls, and not every conductor in America.

2. Efrem Zimbalist could not be included because he has thus far made only one appearance as a conductor.

3. I do not know the basis for Mr. Hirsch's contention that Fritz Reiner is a "goy." His Orthodox-Jewish parentage made his inclusion in my article imperative. I also know that he has always been agreeable about furnishing information about himself for Jewish publications.

4. Mr. Hirsch is not historically accurate when he maintains that "conducting without a score is as old as the hills." As a matter of fact, it was unknown before the time of Wagner (1860). Although con-

ductors like von Bulow, Richter, and Mahler conducted familiar works from memory, they never approached a conductor like Toscanini who, week-in, week-out, conducts old and new works without a score.

5. Mr. Hirsch is wrong in underestimating the importance of a young conductor like Ormandy who, each week, conducts from memory. This is a breath-taking phenomenon in a conductor who has seen only his third year with the baton.

6. Mr. Hirsch has not read my article, as he himself confesses. I am afraid that it is usually indispensable to read an article before criticizing it.

New York City.

DAVID EWEN.

* * *

THE VITALITY OF ISRAEL

Editors, B'nai B'rith Magazine:

Three major forces tend toward the unity and cohesion of a group: race, nationality, and religion. The Jewish people disappeared as a nation in 70 C. E., and the Jewish religion has succumbed to the materialism of the age and the discoveries of modern science. Race remains as a conserving force.

In the realm of the intellect, who will question the distinctive excellence of the average Jew? In the sphere of the physical—with respect to longevity and immunity to certain diseases—his record is unique. And in the play of that wondrous instrument, the human heart—his family devotion, charity, etc.—he is noteworthy. My proposal, therefore, is to extend and promulgate the knowledge that Israel is the possessor of surpassing values in all the departments mentioned, values which may continue to enrich and ennoble mankind, as they already have done by their transcendent spiritual and moral conceptions.

San Francisco, Calif.

MOE A. GOLDSTONE.

* * *

ADOLPH OCHS ON NEWS

Editors, B'nai B'rith Magazine:

The eulogy which the B'NAI B'RITH MAGAZINE devoted to Adolph S. Ochs in its May issue passed over almost entirely the one achievement for which his name will be remembered long after his beneficent philanthropy and personal character are forgotten. For above all else, Mr. Ochs stood for integrity of news reporting.

While he was running the *New York Times* no general order ever went out to "play up" or "write down" this or that trend in news affairs. Ochs felt that the only course an honest editor could pursue was to mirror the actual trend of events as he saw them.

Chicago, Ill. CARL M. LICHTENSTEIN.



Just a New Name

WHEN Jacob entered high school, he discovered that in his curriculum was a course called "Psychology." He was a little hazy as to its meaning, and he came home and asked his mother to explain it.

"My son," she answered, "psychology is what your great-grandmother Rachel, in her days, used to call *seichel*."

Personal Mathematics

"ABE," said the boss to the office boy, "why is it that you come to work only every other week."

"Well," answered Abe, "I'm worth thirteen dollars a week. But you pay me only ten, so you make three dollars every week that I work. When I stay away, you lose thirteen dollars worth of work for which you'd pay only ten, so you lose three dollars. That makes things even."

It All Depends

REB ISRAEL was a very poor but a very saintly man. One day a scoffer asked him whether he believed prayers were really answered.

JEWISH CALENDAR

5695—1935

Rosh HashonahSat., Sept. 28
	Sun., Sept. 29
Fast of GedaliahMon., Sept. 30
Yom KippurMon., Oct. 7
1st Day of SuccothSat., Oct. 12
8th Day of SuccothSat., Oct. 19
Simchath TorahSun., Oct. 20
*Rosh Chodesh Chesvan	Mon., Oct. 28
*Rosh Chodesh Kislev	Weds. Nov. 27
1st Day of Channukah	Sat., Dec. 21
Rosh Chodesh Tebeth	...Fri., Dec. 27

Note: Holidays begin in the evening preceding the dates designated.

* Rosh Chodesh also observed the previous day.

WINNERS of books this month are Mrs. Max B. Margosches, Ottawa, Can.; Mrs. Marcus Pitluck, St. Joseph, Mo.; Lester Berman, Grand Rapids, Mich.; Jennie Aronson, Kansas City, Mo.; Louis Bush, Reading, Pa.; and Mrs. J. Haber, Akron, O...

"It depends upon what you pray for," answered the man. "For instance, last year I prayed for matzos before Passover. I received no answer, so I prayed for matzos after Passover, and sure enough, my prayer was answered."

Appearances Deceive

MR. LYON: "Who was the man I saw your wife lunching with yesterday? He couldn't possibly be as dumb as he looks."

Mr. Katz: "That was my brother-in-law. He couldn't possibly look as dumb as he is."

A Fatal Error

"WHY are Dr. Samuelson and his wife not on speaking terms?"

"Because the shlemiel, just as he was developing a good practise, signed his name on a death certificate on the line reserved for 'cause of death.'"

He Wasn't a Radical

MR. JACOBSON, of California, was visiting friends in Canada. Naturally, he was soon praising his home state, and especially its weather. Finally Mr. Levitan interrupted him: "Do I understand you to say that you have sunshine in California every day for 365 days each year, every year?"

"Yes, indeed," answered Mr. Jacobson. "And that's a conservative estimate, too."

A Modern Solomon

AT AN A. Z. A. convention, an Aleph bragged that his great-grandmother was still alive.

"That's nothing," replied another Aleph. "My father married over a

hundred women."

"He must have lots of money," said the first. "What kind of business is he in?"

"He's a rabbi," was the answer.

A New Title

YANKEL, the presser, decided to visit a prospective customer to see if he could get a little business. When he rang the bell of the fine mansion, a uniformed butler opened the door.

"Whom shall I say is calling, sir?" asked the butler.

Yankel scratched his head.

"Just say," he answered, "a gentleman from the press."

AMONG OUR CONTRIBUTORS

JACOB R. MARCUS is professor of history at the Hebrew Union College.

MORDECAI H. LEWITTES is a recent graduate of the Jewish Theological Seminary of America. He spent a year at the Hebrew University in Jerusalem.

MORRIS FRADIN is a young writer living in Washington, D. C.

TRUDE WEISS ROSMARIN is Director of the School for the Jewish Woman, New York.

PHILIP S. BERNSTEIN is Rabbi of Temple Berith Kodesh, Rochester, N. Y.

BEN ARONIN is a rabbi, cantor, lawyer, traveler, and lecturer. At present he is practising law in Chicago, and is associated with the Board of Jewish Education in that city. He has written several books for young people, and is intensely interested in A. Z. A.

JACOB DE HAAS is a well-known Zionist executive, writer, and lecturer.

ABRAHAM CRONBACH is professor of social studies at Hebrew Union College.